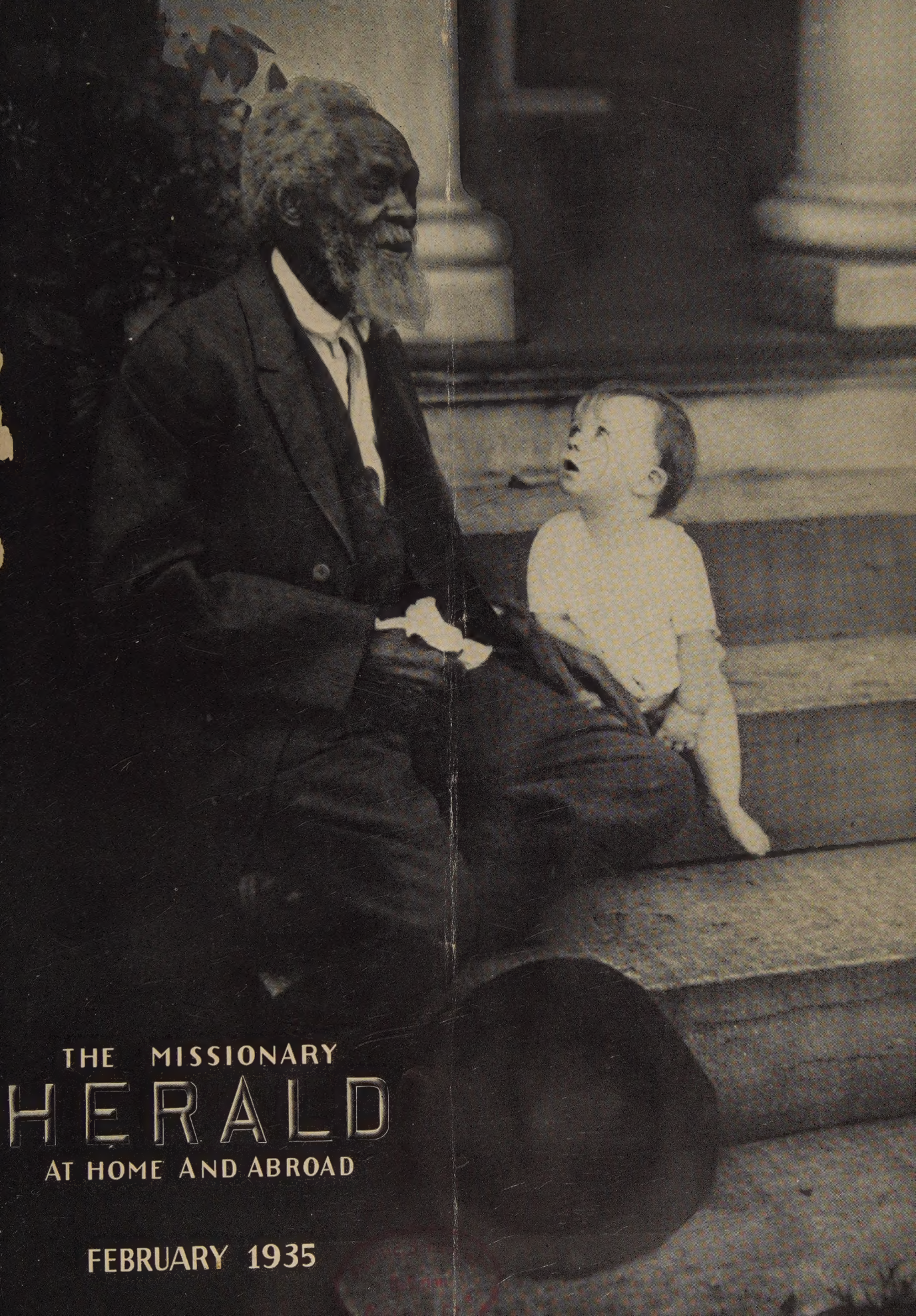

THE MISSIONARY HERALD

AT HOME AND ABROAD

FEBRUARY 1935

Walker Missionary Homes, Inc.

Established 1868 Incorporated 1929

for over fifty years has provided a home for missionary children, missionaries on furlough, and for retired missionaries of the American Board.

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FOREWORD

In view of Race Relations Sunday (February 10) the February issue of our magazine is an American Missionary Association number.

It is hardly necessary to write up our contributors, they are so well known. But it might be well to add that Dr. Blanchard of Cleveland is Chairman of the Administrative Committee of the American Missionary Association. Arthur Bruce is a business man of Memphis and president of the Board of Trustees of LeMoyne University. Dr. Goldthwait is of course well known as one of the most famous of the physicians of Boston. Clarence Wolsted is missionary in Manamadura, India.

Ahead of 1933

When the books of the Christmas Fund closed on January 5 the total contributions amounted to $64,500, a gain of $2,800 over 1933. Again our people have demonstrated their generous loyalty and the ties of fellowship with which they are bound to the ministers of other days.

Editorial Staff

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(14 Beacon St., Boston)
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(287 Fourth Ave., New York)
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At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXXI **FEBRUARY, 1935** **No. 2**

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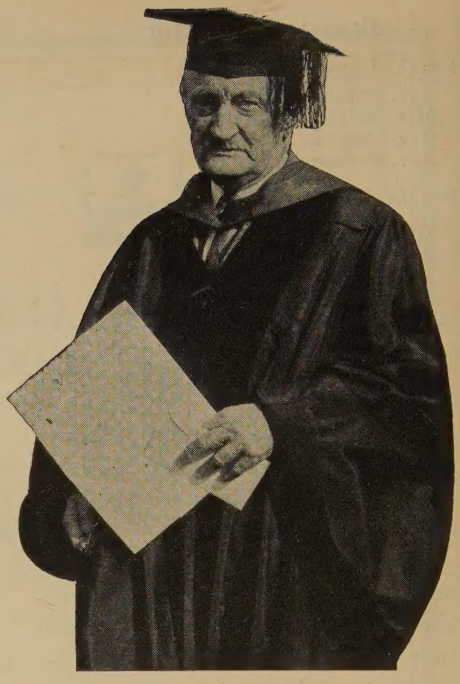
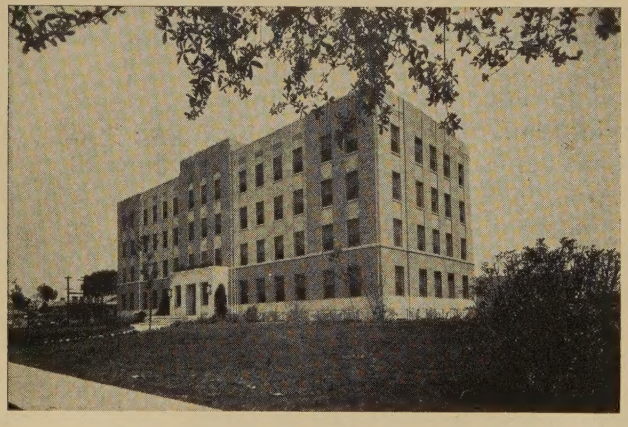
Pacific School of Religion Berkeley Calif.

Dillard University

is a new institution for Negro education in process of development in the city of New Orleans. It is a coöperative enterprise carrying forward the sixty years of work of Straight College, an institution maintained by the American Missionary Association, and of New Orleans University, which has been supported by the Board of Education of the Methodist Episcopal Church. Both of these church boards are obligated to continue their financial support to the new University with undiminished devotion. In addition, the citizens of New Orleans, the General Education Board, and the Julius Rosenwald Fund are coöperating in the enterprise.



James Hardy Dillard



The Flint-Goodridge Hospital

The University is named for James Hardy Dillard, a son of Virginia who formerly taught in Tulane University, New Orleans' leading institution for white youth, and who was at one time a trustee of both Straight College and New Orleans University. Later as president of the Jeanes and Slater Funds he pioneered in the development of new phases of education for negroes

The first unit of the University opened two years ago with the completion of the new buildings of the Flint-Goodridge Hospital. The University itself is now in process of erection on a new 77 acre site. Buildings will be ready for occupancy and classes will be instituted in the fall of 1935.

Nurses in Training in the Flint-Goodridge Hospital

The Meaning of Dillard University

By Mordecai W. Johnson

An address by the President of Howard University delivered at the laying of the corner-stone of Dillard on May 27, 1934

EVER since I heard of the launching of Dillard University I have been stirred with the deepest feeling of gladness, for I am of the opinion that the enterprise undertaken here and the spirit in which it is undertaken are among the most significant and constructive happenings that have taken place in the United States during this decade.

It would be of the highest possible significance to hear of the establishment of a first-class university center for Negroes in this great city of the deep South, under any auspices whatsoever. It is worth while to meditate upon the fact that less than seventy years ago the people for whose children this university is being organized were slaves on these very grounds.

And yet, within seventy years, the spirit of this nation has been so victorious over its past that, while men and women are still living who experienced the existence of slavery, we have come to celebrate here today the founding of a great university for the children of those slaves. It is probably true that a similar thing could not have been done in any other country in the world in so short a time.

A Sound Enterprise

It is significant in the second place that the founding of this university is now not merely a gesture. We have had the name "university" for a long time in the field of Negro education, but we can have an additional gladness today because this enterprise is based upon a solid, supporting educational structure.

Years ago, our devoted friends from the North came down with the announcement that they were going to build universities. Nobody knows better than they what a long struggle it was to lay the foundation of those structures. Many of them until this day have not been able to realize their dream.

But we are here about to lay the foundation of a university enterprise on the basis of a sound undergirding structure of elementary and secondary education—a structure inspired in large part by the very people who have developed Straight College and New Orleans University, but built slowly and securely by the deliberate coöperation of the people of the municipality of New Orleans and of the State of Louisiana. There is some chance, therefore, that this university may put its feet solidly on the ground and make substantial progress from the moment you open its doors.

Great Things Within Reach

What throbs of gladness will come to the hearts of many Negro mothers and fathers during the next fifty years when they realize that the highest development of their sons and daughters is within reach of their limited pocketbooks, because they will see a great university established at their doors.

Nobody can measure over a period of seventy years how much real genius of the Negro race has died without expression because Negro mothers and fathers wishing to give their children an education, have had to think of sending them to far-away places like Chicago, Cambridge, and Philadelphia. Their will has been good, their imagination great, but their resources too small.

There lies in this Southland today, buried in unmarked graves, many a black genius who would have blessed this city and this section of our country, if his parents could have had before them the Dillard University you are now building. My heart leaps up with great gladness for these mothers and fathers of the future.

But this enterprise, my friends, is decidedly significant for another reason that lies in the field of the spirit. The longer I work in the field of administration, the less and less confidence I have in the merely intellectual, and the more and more confidence I have in the spirit which animates institutions. This institution is launched in a spirit which in my judgment will

be the inspiration of the Negro people and of the South for hundreds of years to come.

Mark you what we have here: an institution for the highest development of the children of slaves; under the leadership of a southern white man; with the Chairman of the Board of Trustees a southern white man; three or four of the ablest members of the Board southern white men, associating themselves with missionaries from the North—men and women whose activities fifty years ago were in a doubtful category—associating themselves at the same time on the Board of Trustees with Negroes—southern Negroes and northern Negroes.

Here on the same faculty there are going to be southern white men and northern white men, and southern black men and northern black men, working side by side; and, undergirding them with a far-sighted sagacity and constructiveness that gives strength to their good will, is the thoughtful helpfulness of those great national educational foundations, the Julius Rosenwald Fund and the General Education Board.

If I were a visitor to this country and I wanted to see a group of human beings whose very presence together would be an inspiration to the human heart, I would want to come and see the trustees and faculty and supporters of this institution.

The Early Missionary

I cannot but think today of what this enterprise must mean to a silver-haired northern Christian missionary. I should like to think of that for a moment. Think of her! coming here fifty years ago to take up her place in one of these institutions, looked upon with doubt, sometimes suspicion, sometimes fear, by the very white neighbors whose confidence she most desired.

But she came down to devote herself to the spiritual emancipation of the children of slaves. Her religious belief gave her confidence that it could be done, and she came down. She knew only one kind of education. That was university education. She picked out the little nappy-headed Negro boys and girls and said, "I am going to give it to them."

For fifty years she worked, calling her school a university, but really carrying on a sixth grade and then a high school; talking about a university, with ideals away up in the sky, but with feet on the ground, teaching A B C's, arithmetic, and geography. But she believed that some day as a result of her efforts a real university would arise; that some day these students of hers would stand solidly on the ground in the South and prove themselves to be not only capable of being trained but also of being trusted; and she believed that some day, if she were loyal to the spirit of the Master who sent her here, she would win the confidence of the Southern white people who held her in suspicion.

What She Sees Today

Imagine her gladness today! Within the span of a single lifetime, before the silence of the grave closes down upon her, she knows that her faith is justified. Her great spiritual adventure has come to a glorious conclusion. Here she sees in this institution the emergence of her real university.

She sees also the sons and daughters of southern white people coming out to take her by the hand, and she hears them saying, "We believe in what you have been doing. It is a good thing, and from now on we are going to help you carry it on."

She sees her graduates respected by the citizens of this country, South and North, and chosen to be members of the faculty and the Board of Trustees of Dillard University.

Her heart is filled with joy, and as a last gesture of courtesy expressive of her profound confidence and gladness she joins with the denomination which she has been opposing from the organization of the work and says, "Let us give up our identity. Let us coöperate with these southern white people, put our shoulders to the wheel, and see what we can do together."

If you are here today with your silver hair, I want you to know that your life will be an inspiration to black boys and girls as long as we are left on earth. We bless God for your name and memory, and nobody can thank him more than we do for the fact that you are standing here by the side of these southern white people, holding them by the hand.

White Men Take Responsibility

I want to comment, too, on the gladness which fills my heart when I see the southern white men who are working in this institution. I am glad that theirs is not merely a gesture. I have seen them turn loose their money. I have seen them come into this Board of Trustees and take responsibility. I have seen them confront their fellow citizens and say:

"This university is not a negligible issue with us, but a serious adventure for the welfare of the Negro people and for our country, and we come before the people of New Orleans to ask you to support this adventure."

I know something of what it must mean to a southern white man to do this. I know something of the history of this country since reconstruction—of the terrible economic and social problems with which the southern white man has had to deal. I know how hard he has had to work. I can understand how when he begins to turn aside from the great problems confronting him and to think of something of this kind for Negroes he raises serious questions with himself:

"Do I really have time for this undertaking? Will the rest of my fellow-citizens understand and be helpful to me in it? Does the enterprise have a real chance of success?"

I can understand that with him it is a great adventure, and I rejoice that the adventure has been gone into with wholeheartedness—with the devotion of money and the acceptance of major official responsibility.

I want you to know, my friends, what that means to the Negroes of this country. I tell you that no man understands the Negro if he thinks that what we want to do is to be free from the South. No man understands the Negro if he thinks that.

What we want is merely to be free *in* the South. We want to rise to our maximum self-respect and spiritual freedom in the South by the consent and with the coöperation and helpfulness of the white people of the South.

And when we see these white people in the South in the leadership of this institution and on this Board of Trustees, we think we understand what it means.

"Sons of slaves, stand on your feet. We want to speak to you. We do not want to speak to you groveling there before us. We want to speak to you stretched up to your highest manhood. Stand up and respect yourselves. Let your mind be developed and your heart gladdened. Your brothers in white want to see you be real men on the soil where your fathers were slaves."

And I tell you, my friends, there is no suffering of an external kind which we have in the South today that is in any way to be compared to the internal suffering which we have as we look into the faces of our white brethren and find so few who salute our souls with profound respect.

But let us see on the streets of New Orleans and in every city of the South men and women who take the position that the leaders of this institution have taken. Then, I tell you that there is no external suffering so great, no patience required, too hard for us to endure so long as we know that you are working for us and with us in this direction.

Negroes On the Faculty

I am glad, too, that on this Board of Trustees and on this faculty Negroes are already members. That has a high significance to us. It would be a fine thing if southern white people and northern white people would just build an institution *for* Negroes. That would be good, but you have undertaken to build an institution *with* Negroes.

You are going into the wards with Negro physicians, working side by side with them for our Negro patients. You are going in the classroom with Negro professors and teachers. You are going into the conference room and making your plans with black men on the Board of Trustees.

That fills our hearts with great gladness. Nobody understands that gladness if he thinks that what Negroes enjoy is just being where white people are. What we enjoy is having the yoke on our shoulders in a common enterprise of importance to the entire community and to have you say, "Black men, pull hard, because we need you and you have got to help us put it over."

I shall never forget an old Negro woman in my church. She had worked all her life for $1.50 a week and had saved $1500. This she had hidden away in a bed tick. During the

World War, Mr. Woodrow Wilson sent out a message and said to all the people—white and colored, rich and poor—

"This nation of ours is engaged in a struggle so terrific that all the reserve resources of the people need to be laid upon the altar of your country. If you have any savings, however small, your country needs them. Bring them out from their hiding place."

This colored woman brought out this $1500, bought $1000 worth of Liberty Bonds and $500 worth of War Savings Stamps, and confined herself from that day to two little luxuries—five cents' worth of ginger cake on Sunday, and a nickel's worth of tobacco for her pipe on Saturday. She considered it a joy that at the end of her days of saving she could count her little bed-tick bank as a necessity to the nation.

The white people of the South will never understand us until they understand that is what we want. We want to be free, yes indeed, but we want to be utterly free in order that we may be bound by our own free will to complete bondage unto the common good in this Southland, and I prophesy today that your putting the yoke around our shoulders *with* you in this institution will bear fruit which will gladden your hearts while you live and be a blessing to the South after you have passed on.

Whites and Negroes Unite

I want to close by asking this question—what could have brought these groups of people together, black and white, man and woman? No dogma on earth, no system of thought conceivable by man. One thing only could have brought them together—reverence for human life and the desire to enhance the value thereof.

Each of these groups was engaged in that undertaking in his own way. And reverence for life brought them together. No man could have argued them together. No dogma could have brought them together, but the simple love of human life and the desire for the enhancement thereof has brought them into a practical brotherhood which is an inspiration to us all and a security in which we may have confidence.

In what better way could they symbolize the spirit of this enterprise than by the way in which they have done it? They have named it for James Hardy Dillard. I would have come down here simply to express my gladness that you named it after James Hardy Dillard—a southern white man who grew up and established himself in this city as a cultivated gentleman.

Led by the Noble Dillard

Under some conceptions of education, he could have put his fingers in his vest and have been content the rest of his life to be one of the satellites of southern Anglo-Saxon culture, but he did not do it.

He laid aside the coat of pride and humbled himself. Thinking it not a thing to be grasped after to be on equality with Anglo-Saxons, he made himself a servant and walked around this Southland obedient to the needs of the children of slaves.

He left off talking Latin and did not even use big Latinized English words, but used simple language in order that he might make the truth clear to the humblest.

He made himself of no account among men as he walked around from village to village, helping to build our Negro schools, making friends for Negro education in places almost without a name.

Now he comes to a mature age, having humbled himself to be the servant of the lowly. Wherefore this community has highly exalted him, and has set his name on high in this university to be an inspiration to her young men from generation unto generation. They have named it after a man in whose breast burns the real meaning of university education.

No colored man who goes into this university will ever be able to come out and respect himself with his fingers in his vest declaring himself a satellite among the elite.

He will have to get down to actuality and look upon his education as an investment which the community has made in his life and justify himself by the service which he renders to those disadvantaged around him.

I think it is beautiful that they placed Dr. Dillard's picture first in the hospital. Day after tomorrow or the next day, there will come into that hospital an illiterate woman with her baby that will have cried out to her in the middle of the night. Seeing the perspiration breaking out like beads upon it and touching

its fevered brow, she will have felt as if her heart would break with desire, knowing that what she wanted to do could not be done by her.

Passing through the corridor of that hospital, she will see the face of that mature, cultivated gentleman. And she will know that under the inspiration of his face men of mature training and culture will bend over that little black baby and will bring to its recovery the best that civilization has to give.

That is the meaning of the university. That is the beautiful expression of the life of James Hardy Dillard. I could wish nothing better for my son than that the spirit of James Hardy Dillard could be educated and disciplined into his life.

An Old School Reborn

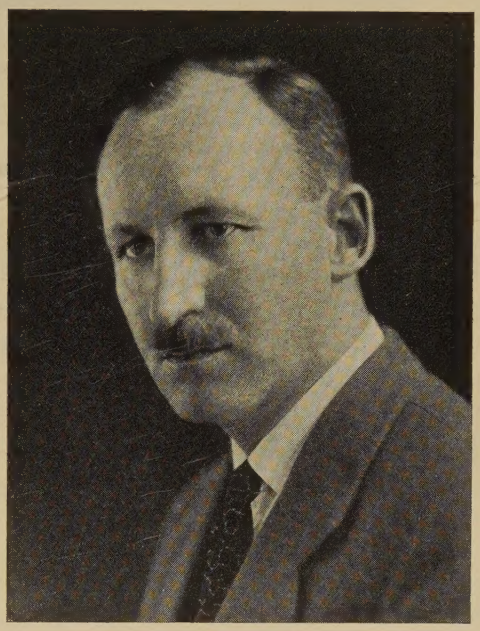
By Arthur C. Bruce

How LeMoyne has grown up into a four year college

EDUCATION cannot be imparted in the absence of a desire to learn. Memphis has always supplied LeMoyne with an abundance of Negro boys and girls who were eager to avail themselves of its opportunities. As an industrialist I instinctively value either a piece of machinery or an institution in terms of the degree in which it is used. LeMoyne's facilities have functioned very nearly 100% ever since its founding in 1870, and today are severely over-taxed.

The history of LeMoyne strikingly parallels the growth of all educational procedure. LeMoyne of today is very different from the LeMoyne of earlier periods and even from that of a few years ago. For many years it was an elementary school and combined with the academic work classes in sewing, cooking, woodworking, printing, and the like. Of necessity the school was of this type in those early days.

With the awakening of public authorities in the South to their obligations to the Negro, and the encouragement given to elementary education by the Rosenwald Fund, the need for a Negro grade school under private auspices in Memphis gradually disappeared. LeMoyne then became in part a normal institution meeting the need of those Negroes who wished to educate themselves to teach their own race. Junior college work developed as a natural result and then summer courses and special evening classes.

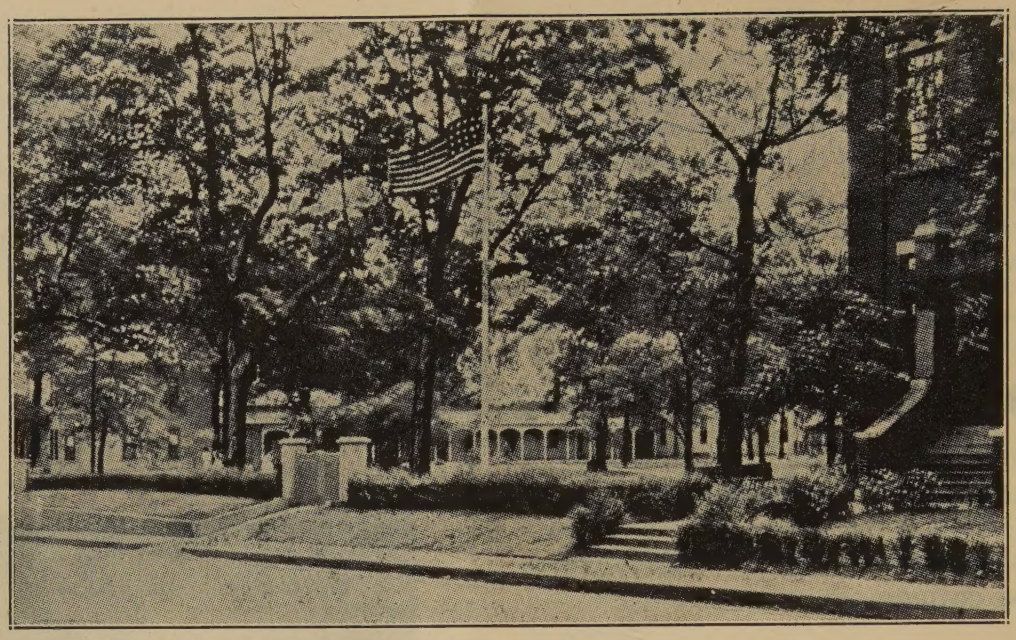


President Frank Sweeney of LeMoyne College

A Harvard graduate, a former army officer, and a business man of cosmopolitan experience who is serving a Negro school with distinction.

Following the accrediting by the State of Tennessee of LeMoyne as a standard Junior College with privilege of granting teacher certificates, the latest development has been its emergence, in 1931, as a full four year college. Today LeMoyne is truly a college. Primary and high school instruction has been dropped as the teachers in training have at their disposal as practice laboratories the public schools.

In 1870 G. Julius LeMoyne, M.D., a Memphis physician who believed in Negro education, made a gift of $20,000 to the American Mis-



The Campus Has Its Beauty Spots

sionary Association. From this now seemingly small but then large beginning, LeMoyne has gradually grown until it has today a registration of 318 college students. The current annual appropriation by the American Missionary Association is $26,000 supplemented by $15,000 received from students.

Presidents Andrew Steele and Frank Sweeney

LeMoyne represents the lengthened shadows of three men. The first was Dr. LeMoyne. The second was Andrew J. Steele, who was called in 1873 to be the first principal of the school. Prof. Steele was from Wisconsin, but his experience in the Federal Army had prompted him to give his life to reconstruction in the South and he chose the slow but effective route of education. He continued in his service to the school for thirty-five years.

His work was so successful that for the last ten years of his life he was supported by a pension from the Carnegie Foundation, although the granting of such pension was contrary to its policy. Dr. A. F. Beard, for many years Secretary of the American Missionary Association, recorded of LeMoyne that "as a secondary and high school it has not had its superior in the history of the Association."

The third lengthened shadow is of Mr. Frank Sweeney, who came to the Institution as President in 1929. He is a graduate of Harvard University. Following service as an officer in the Great War he lived in Alaska, Mexico and France, a part of the time as the foreign representative of a large American engineering company. During his army service in France he was in charge of a company of Negro soldiers, and his interest in work among these people started from this point. In this respect his experience parallels that of Professor Steele.

The use of the term lengthened shadow instead of lengthening shadow in referring to Mr. Sweeney is deliberate. During the six years he has served LeMoyne as President he has achieved a full-fledged college. But more than this he has definitely displayed the capacity, intelligence, tact, patience and executive ability which will be required to lead LeMoyne into the coming era of greater service which her history discloses is her due. He has seen the institution incorporated as a separate entity and supported by a Board of Trustees of nine members, three of whom are Memphians.

The importance of the right kind of leader, at least for the type of institution such as LeMoyne should be clear. Mr. Sweeney has that rare combination which is peculiarly necessary in the white president of a colored school located in the very heart of Dixie. The growing respect

in which he is held by both black and white has been a source of inspiration.

The depression has seriously crippled or closed a large number of the Negro educational institutions in the South which were not supported by taxes. LeMoyne remains solvent and strong. Its budget is balanced and the American Missionary Association carefully supervises its business management.

The Most Concentrated Negro Population

Within a hundred mile radius of Memphis there are approximately nine hundred thousand Negroes. Ten per cent of this number live in Memphis and constitute thirty-five per cent of its population. This area represents the most concentrated Negro population in the United States not excepting the northern cities of New York, Washington and Chicago, or the larger southern cities of Atlanta, Birmingham and New Orleans.

What a pitifully small percentage the three hundred and eighteen Negroes enrolled at LeMoyne bear to the total of nine hundred thousand in the Memphis area. This percentage is less than one-third of one-tenth of one per cent. In Memphis, excluding the one hundred mile area, the percentage is less than one-third of one per cent of its Negro population.

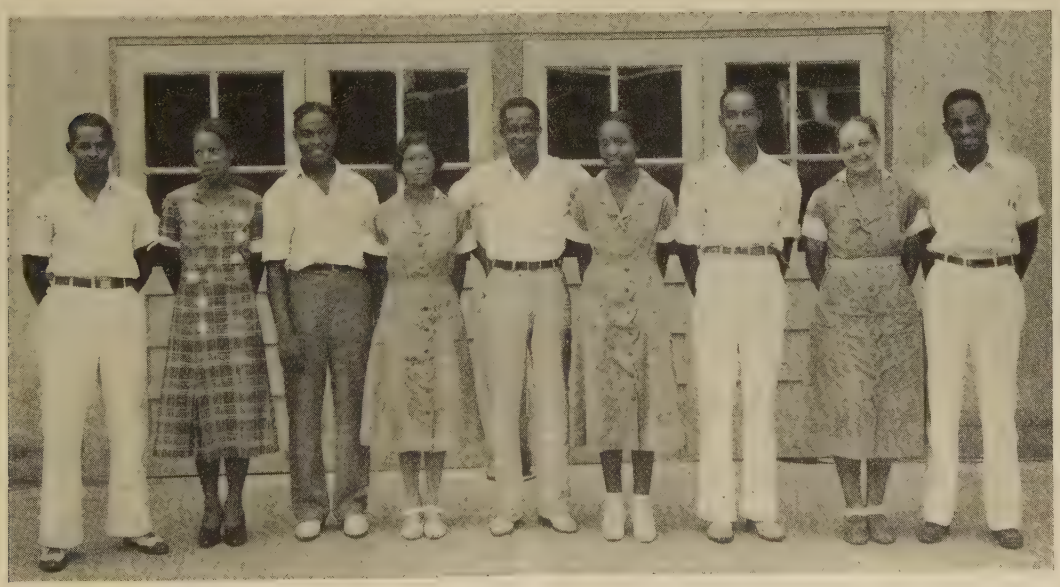
Meeting this opportunity is the main objective of the new Board of Trustees of LeMoyne and of all who have an interest in the school. Alumni loyalty is strong. Three-fifths of the Negro teachers in Memphis received their training at LeMoyne. The Negro professional men and business men of the city are largely LeMoyne products. There is a growing number of responsible white men and women of Memphis who are taking an interest in the college.

The last few years have brought expansion through the purchase of additional land with the aid of the General Education Board and the American Missionary Association. Some of the old and dilapidated buildings have been razed, the campus beautified, while the main college building has been remodeled and enlarged.

The First Interracial Retreat

A recent leaflet published by the college contains the following paragraphs: "The first interracial retreat in the mid-south was held early in January, 1930, and used the college as its meeting place. Almost forty colored and white men and women spent several days in discussion and fellowship with resultant increased good-will and knowledge."

"No better opportunity may be found in the South to do a non-competitive, coöperative work for the character, welfare and cultural good of a large and promising group of Negroes than at LeMoyne. Conditions were never more propitious than at present."



These LeMoyne Students Spend Their Summers Directing the Playgrounds for Negroes of the City of Memphis

Victor Over the Years

By Ferdinand Q. Blanchard

TIME was impotent to exhaust the hopes and powers of Augustus Field Beard. In 1884 he came back from the American Church in Paris to become a secretary of the American Missionary Association. In 1903 he was hardly expected to recover from a most serious illness —but he did.

At his 80th birthday party he did not suggest to anyone unusual physical vigor, but in point of mental alertness one could not have found his superior in all New York. Twenty years later there was a small seventieth birthday dinner in honor of Irving Gaylord who had retired a few years before as treasurer. Dr. Beard read an all too short speech which was suffused with the glow of his delicious humor. Being then nearly one hundred years old, we could but wonder how long he might continue with us. The quiet courage, and keen philosophical insight touched by sentiment but not diverted by it made his words the supreme illustration I have ever known of the line:

"Held, we fall to rise; are
baffled, to fight better;
Sleep to wake."

His was the rare quality of seeing things in true proportion. It gave him the power to say the wise word at the right time. In the fall of 1913 we rode back together to New York from Kansas City. He told me then in full detail how, following the death of young Leland Stanford, Jr., he came to propose to the grief-stricken parents the plan which took shape in Stanford University. It was so simply done, but how greatly!

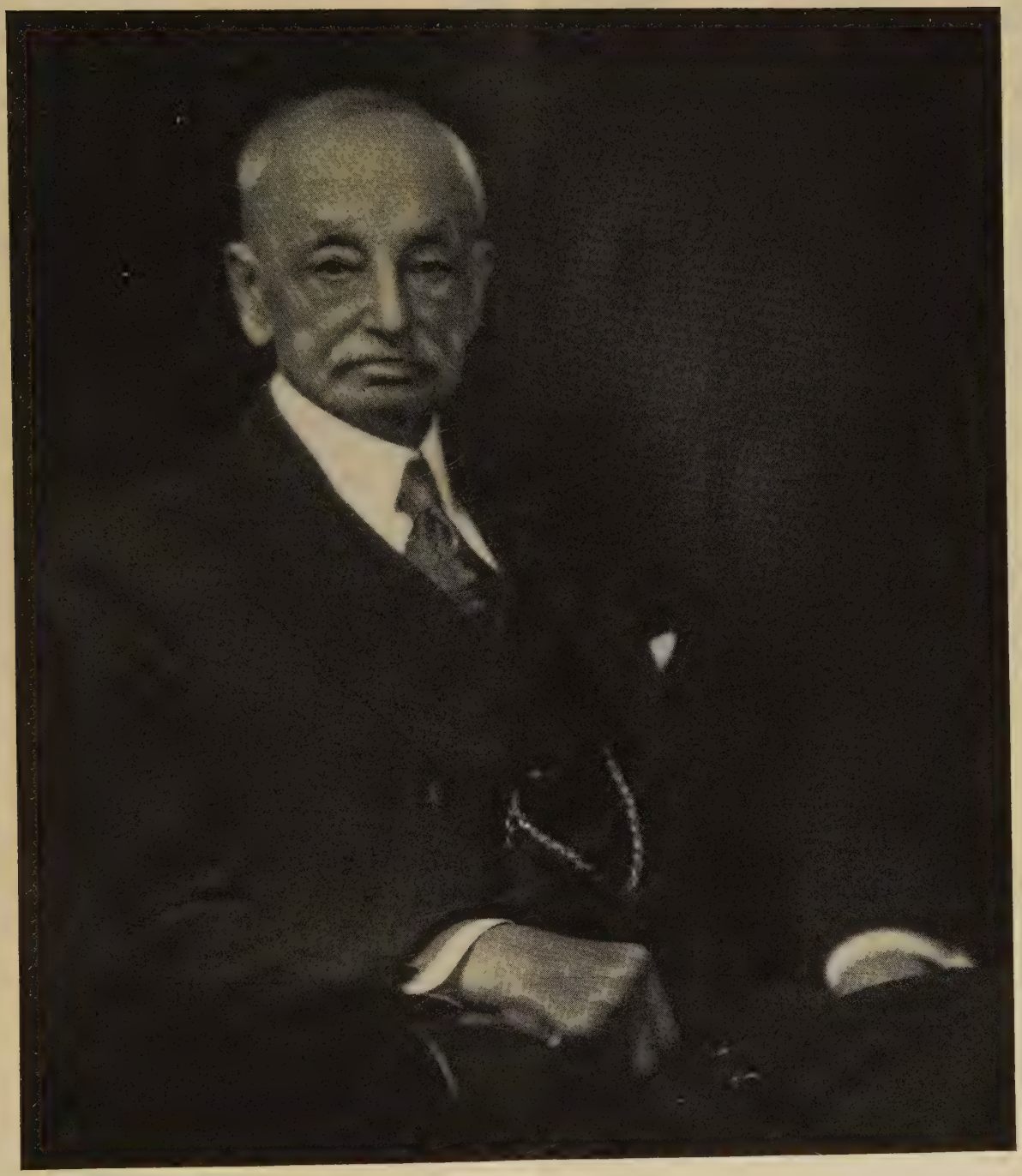
Augustus Field Beard

1833 Born in Norwalk, Connecticut, on May 11.
1857 Received his bachelor's degree from Yale University.
1857–8 Studied at Auburn Theological Seminary.
1860 Graduated from Union Theological Seminary.
Received the master's degree from Yale University.
Ordained to the Congregational ministry.
1860–2 Pastor at Cape Elizabeth, Maine.
1861 Married Eliza Payson Goddard of Portland, Maine, on August 19.
1862–9 Pastor at Bath, Maine.
1865 Married Annie D. Barker of Calais, Maine, on January 2.
1869–83 Pastor of Plymouth Church of Syracuse, New York.
1875 Received the degree of Doctor of Divinity from Syracuse University.
1883–6 Pastor of the American Church in Paris, France.
1886 Elected corresponding secretary of the American Missionary Association.
1898–1906 Fellow of Yale University.
1903 Became Honorary Secretary and Editor of the *American Missionary*.
1928 Retired as Associate Editor of the *American Missionary* Magazine.
1933 Preached his centennial sermon in the First Church of Norwalk on May 14.
1934 Died at 8:59 a.m. on December 22 at the age of 101 years 7 months and 11 days.

A few years ago Dr. Beard was asked to handle a situation which was perplexing the faculty at one of the American Missionary Association colleges. A beloved teacher had died. The alumni desired that his grave be on the campus. There was a great reluctance to deny their request but a conviction that it would set an unwise precedent. How could the sentiment of the alumni be directed toward a more suitable memorial without hurting their feelings? The task was given to Dr. Beard. To the alumni he said:

"It is not where we are buried that is important, nor what marks our graves. For myself, I expect there will be just a plain stone with the words, 'Augustus Field Beard, 1833–1933.'" No one anticipated that his humor had stopped short of the amazing truth.

To the end he smiled his knowing, kindly smile, launched some wise, searching comment and let his friends know they lived forever in his heart. Like the beauty of the bays sentinelled by the firs on the Maine coast he loved so well, his personality cannot be perpetuated in words. Perhaps in time the Beard Endowment Fund will grow to such proportions that every year it will open the doors of the schools and colleges he served so well to some who otherwise could not enter. To those who knew and loved him and who know indeed that they will not "look upon his like again," the Fund will be a symbol of the springs of blessing renewed through years in his own chivalric soul.



Augustus Field Beard, D.D.

1833-1934

Pastor, Board Administrator, Editor
Beloved as He was Respected

What Our Churches Have on Their Minds

By John R. Scotford

Some observations on The Church Officer Visitations

THE fascination of conducting Church Officer Visitations is that one never knows what is going to happen. The offer "to talk about whatever the church wishes to talk about" is usually taken quite literally, with the result that the discussions have ranged all the way from the person of Christ to the place of the profit motive in the conduct of church suppers.

In one way churches are somewhat like individuals. Every pastor has had people come to him who obviously had something on their minds but who had to talk about the weather and other trivial matters for an hour or more before they could unburden themselves. So church officers will sit and discuss this and that until the leader suggests that it is time to go home, and then some one will raise a truly major question, the meeting will wake up, and the discussion run on for an hour or so longer. About the worst thing that a leader can do is to catch a train, for this is the sort of a job where one should stay until he is through even though it takes all night.

Curiously, in conducting Church Officer Visitations one is more likely to be troubled by having too many people present than too few. The genius of the meeting is informality and intimacy. The ideal arrangement is a circle of fifteen or twenty people, all of whom remain seated. Meetings attended by as few as six may be profitable, but when the group runs up to twenty-five, thirty-five and even fifty frank discussion becomes more difficult, while greater pressure is put upon the leader to close at a reasonable hour. In a certain small town in New Hampshire more people turned up than the place appeared to have inhabitants.

In these discussions Missions occupy a varying proportion of the time, usually much less than half. One night in Dayton, Ohio, as soon as the meeting opened some one propounded the question, "What aspects of the Christian faith do our church people want emphasized in times such as these?" This precipitated a breathless discussion which probed deeper and deeper into religious matters. Neither Missions nor money were mentioned that evening, although what was said had considerable bearing upon both.

On the other hand, in the historic First Church of Kansas City, Missouri, the attitude was that the boards belonged to the churches and questions were raised as to the effectiveness with which they had served the trust which was reposed in them. Occasionally philosophical problems are brought up. The sad fact is that most church officers do not know enough to ask intelligent questions concerning Missions. One dark and rainy night in Illinois eight men but no women put in an appearance. After the chairs had been drawn up in a corner one of the men said, "We don't know anything at all about Missions. Won't you begin at the beginning and tell us?"

The financial side of Missions comes closer home than their broader aims. Churches often ask as to the proportion of their total giving which should go toward the apportionment. One church was on the verge of holy war because after adopting a single budget the trustees had been unable to pay anything towards Missions, although there was a considerable segment of the contributors who specifically and fervently desired their money to go for that purpose.

A happier church was one which through both good fortune and ill fortune had given ten cents out of every dollar to benevolences—although a good sister took some of the optimism out of the picture when she said that most of the contributors did not know what this money went for. It is a significant commentary on our church life that most of our people know much more about missionary finance than they do about Missions.

Perhaps the greatest opportunity which the Church Officer Visitation affords a leader is that

of relating the problems of the local church to those of the larger church. He succeeds as he gets the group before him to think of themselves as belonging to a much greater movement than that represented by the congregation of which they are members. His goal is to build up a sense of participation in the life of the Church Universal. To this end he seeks to put a missionary background behind each local problem which is discussed.

The leader of a Church Officer Visitation is frequently asked to work miracles. The most startling assignment the writer has had was to secure increased gifts from a church which had defaulted on a mortgage for $100,000 and which owed the pastor about $1,500 in back salary. We took a lesson from British finance and urged the efficacy of "token payments" so as to keep Missions in the consciousness of the church even during its days of trial.

Two guileless pastors asked for rather much—one for us to find out why the percentage of church attendance to church membership was not higher, while the other wanted us to persuade everybody to go to work. On another occasion we told a group of church officers that their pastor, who has six children, both deserved and needed an increase of salary, and they seemed disposed to accept the suggestion.

Quite often definite results are secured at a Church Officer Visitation—such as the introduction of Cent-a-Meal boxes, the stimulation of the Every Member Canvass, arranging for missionary speakers, the keeping of missionary funds in a separate treasury, the introduction of THE MISSIONARY HERALD AT HOME AND ABROAD.

But the most heartening aspect of these gatherings are the frequency with which the deeper religious questions are discussed, such as "How can we present our Christian faith in such a way as to win the loyalty of men?" "How may the church provide more outlets for our emotions?" (This in a small New Hampshire town.) "What does worship really do to us?"

In a majority of instances these conferences close in a mood of religious exaltation. As we frankly face the problems before us we are led into a consciousness of the divine presence. In such a meeting the natural place for the prayer is at the end rather than at the beginning.

"And Now Abideth—"

By Bertha Atwater

IF in the closing days of 1934, many were inclined to believe that the certainties of life were no longer to be counted on, the feeling in the offices of the Pension Boards, as affairs were wound up, desks were closed, and the year 1934 slid into the past, was better expressed by a slight paraphrase of St. Paul's words, "But still abide faith, hope and love."

Despite the uncertainties of the future, despite the intricate problems of investment which face every one responsible for trust funds, despite the fact that church contributions in 1934 were only about one-half what they were a few years ago while calls for aid were coming from all sides, despite the privations that must be suffered by men and women whose regular pensions (often their only steady income) have dropped to an average of $262 to a minister and $206 to a widow,—a spirit of deep satisfaction and thankfulness prevailed.

First and foremost, the Christmas Fund had been a wonderful success. On December 31st, the total had reached $62,500, nearly a thousand dollars ahead of 1933, with belated gifts still to be added. More than six thousand separate contributions were received, including hundreds from new donors as well as from those who have given faithfully and generously in the past, some of them for ten, fifteen and even twenty years without a lapse.

One of the encouraging features is that groups of young people are conspicuous this year for their contributions. The dear Lord who loveth a cheerful giver must look with special approval on the donors to the Christmas Fund.

Hundreds of gifts were accompanied by letters

A Christmas Check Home—

of affection and the same keen interest was shown by all, from the two great-hearted women whose regular contributions of $1,000 each have been the high mark of the Fund for several years, down to the many dollar donors, one of whom wrote: "I have read the little folder three times, wondering if I could spare anything this year. My income is small and a major operation this spring tied up all my resources, but the dear Father is slowly restoring me to health and I am very grateful; so, though I have only a few dollars to live on until January 1, I am going to send this tiny offering to help some one worse off than I am." Many sent their usual gifts of from $200 to $500 and not a few found it possible to increase and even double their gifts of last year.

Christmas checks to the same amount as in 1933 were sent to all pensioners on the rolls of the national and state Boards of Relief and, in addition, gifts were sent to one hundred families of Congregational ministers not on the roll, where special need existed, chiefly on account of serious illness or unemployment.

The part of the Fund not dispensed at Christmas has been placed in an Emergency Fund, from which the Board will be able to meet distress calls during the coming year and to supplement regular grants where they are utterly inadequate to meet the necessary expenses of food, shelter and clothing. In 1933, four hundred and ninety-four emergency checks were sent out from the office of the national Board, including checks to twenty-three unemployed Congregational ministers in nineteen different states.

This does not include emergency help given directly by the state Boards and Conferences from this same Fund. It is planned to extend the same aid during 1935 where unemployment creates serious situations. Many of these ministers are now once more happily located in their own pulpits.

Though crippled by declining receipts from the churches and with grants averaging lower than they have for many years, the regular work of the Board has nevertheless been kept on a firm foundation. All quarterly grants have been paid in full and promptly, fifty-five new grants have been voted by the Administrative Committee, and no worthy case that has been brought to the attention of the Board has been turned down without some help from either the regular or emergency funds.

Although the current deficit is still a matter of deep concern, legacies and conditional gifts from those who have remembered the needs of our aged and disabled ministers and their families have kept the Board from overwhelming disaster. In continuance of the custom established two years ago, all undesignated legacies and matured conditional gifts have been applied directly to the current funds. Regular pension payments for the year by the national Board (including payments on account of Massachusetts and Rhode Island state pen-

—and Family in Maine

sioners) amounted to approximately $162,000 in comparison with $169,000 in 1933 and $202,000 in 1932.

In the relief work for Christian Church ministers and widows, good progress was made during the year. Twelve pensioners were on the roll of the Board of Ministerial Relief on December 31 and, in consummation of an agreement with the Southern Christian Convention, twelve beneficiaries of that Board were taken over, as of January 1. The Board of Ministerial Relief now holds a Christian Church endowment fund of over $5,000, in addition to current funds received through the apportionment and Christmas Fund offerings. All grants to Christian Church ministers and widows are paid from Christian Church funds.

A Christmas Check Home in Minnesota

In the Annuity Fund the year brought many causes for gratification. The resolution of the General Council, instructing the Commission on Missions to apportion a sufficient amount from the apportionment receipts to maintain the Original Plan annuities at full amount, has given the older men in the ministry a feeling of confidence and security which they had not had for several years.

Accessions to the membership of the Fund were upwards of 140, making 1934 one of the four largest years since the Expanded Plan was opened in 1921; and more than one hundred ministers and widows were added to the roll of annuitants. This annuitant roll numbered 889 on December 31 and annuity payments during the year amounted to approximately $338,000. Our whole denomination may well take satisfaction in the knowledge that this wise and generous provision has been made for the future of our ministry. Some idea of the benefits con-

A Christmas Check Home in Texas

ferred by the Annuity Fund may be gathered from the experience of the first age annuitant, who is still living. His annuity became due June 26, 1918. It was paid at the rate of $200 until August, 1920, at the rate of $300 through 1921, and since then at the full rate of $500. The annuitant is now eighty-seven years of age and, on December 31, 1934, had drawn in all on his Original Plan certificate $7,275.

The Retirement Fund for Lay Workers, though still in its infancy, has enrolled 275 members, 17 being added during 1934. Assets on December 31, 1934, amounted to $60,000.

A Christmas Check Home in California

A number of inquiries have been received from institutions closely affiliated with the Congregational Churches, and it is safe to assume that as soon as business conditions improve, the Retirement Fund may expect to add a good number to its membership. In the meantime, annuities are already being paid to twelve members, and the Fund stands ready to serve all unordained men and women who are employed by Congregational institutions.

Where Negroes Predominate

The problems and opportunities which confront Dorchester Academy

THE coastal plain of Georgia is so flat and towns are so scarce that an automobile can make almost unbelievably good time between such cities as Savannah and Brunswick. Through most of the year the climate is hot, while the living conditions are such as to predispose the inhabitants to malaria.

Through much of this region the white man is more of a memory than a living presence, except for those who hurry through in their cars. The old Midway Congregational Church still stands on the main highway, with the historic cemetery across the road as a monument to the colony of Puritans from Old England and New England who settled in this region in 1752. On their plantations they raised up two signers of the Declaration of Independence, a host of leaders in public affairs, and some of the ancestors of our present president. But after the Civil War the white aristocrats departed, and the church became a museum rather than a place of worship.

Georgia's Coastal Plain Today

Today the population of this region is overwhelmingly Negro. A recent survey of Liberty County shows that of the resident land-owners 140 are Negroes and only twelve are white. Of the latter, two operate farms, while the other ten are engaged in running filling stations or stores. Fortunately, practically all of the land is cultivated by the owners, with farms ranging in size from three acres to five or six hundred acres. Aside from a few sites along the paved highways, the price of land varies from three to fifteen dollars an acre. The lowland is well adapted to the cultivation of rice, while the higher ground is suitable for general farming.

In 1872 a school for Negroes was established at McIntosh in almost the exact center of the county which has since developed into Dorchester Academy under the fostering care of the American Missionary Association. As with the other schools of the Association, it began with the elementary grades but it has progressed until today it is the only four-year Negro high school in all southeast Georgia (including the cities of Savannah and Brunswick) which is given an "A" rating by the Southern Association of Colleges and Secondary Schools. The only other educational opportunities available to the Negroes of Liberty County are five small and poorly attended rural schools maintained by the local Board of Education.

Dorchester's Great Event

Last year 325 pupils, from grades 1–12 were enrolled at Dorchester Academy, of whom 61 boarded at the school. They were accommodated in twelve buildings, most of them old and wooden. The great event of the current year will be the opening of the boys' dormitory on March 8. This is a modern brick structure replacing a wooden building destroyed by fire two years ago. Concerning it one of the women teachers writes:

"To the boys the new building means a change from congestion to a desired tidiness and a long-awaited comfort. In the old Trades Building their beds have been so close together that the boy occupying the one next to the wall was forced to climb over all the others before he touched the floor. Those who lived elsewhere were compelled to cross from one building to another with their clean clothes under their arms in order to take a shower. To the school at large the building means more contentment, fewer individual problems and excuses, better health, a more beautiful campus, and the realization of a desired goal. The girls hear about the new dormitory a bit enviously. I, too, should like to live in it, with the even temperature of the rooms, the ease with which one could work under the large, soft lights in the spacious library. And it would be a real pleasure to entertain in the parlor."

The present and potential development of Dorchester Academy only renders more ap-

parent the need of the community in which it is situated. The principal's home and that of the manual arts teacher are the most attractive houses in the immediate community. The majority of the people are most inadequately housed. Prior to the present era of government largess the average cash income was pitiably small. In the past the students at Dorchester Academy have paid for their tuition and board very largely in farm produce. Conditions are so primitive that wild game such as squirrels, rabbits and possums constitute an appreciable element in the food supply.

McIntosh's Balance Sheet

A recent report to the federal government contains the following "balance sheet" for the region about Dorchester Academy:

Advantages

1. An old, well-established community.
2. The larger part of the land is farmed by the owners.
3. Adequate educational facilities (although some adjustment in direction is needed).
4. A community 4H club camp established.
5. County farm and home demonstration agents live in community.
6. Community already loosely organized.
7. A long and unbroken record of freedom from inter-racial disturbances.
8. Lawlessness remarkably absent.

Disadvantages

1. The average farm is too small in size to furnish an adequate living for a family.
2. Health conditions are poor.
3. Inadequate facilities for farming in the way of tools and horse-power.
4. Unsatisfactory housing conditions.
5. Inadequate facilities for developing natural resources.
6. No present sources for securing needed capital.

Needs and Possibilities

1. The establishment of a definite program of health conservation.
2. Provisions so that many families can enlarge their units through the securing of land, tools and horse-power.
3. A program of better housing.
4. The introduction of rice mills to encourage rice growing.
5. Capital for roadside development of native handicrafts.
6. Organized community recreation.
7. A community processing plant to handle the surplus of vegetables and small fruits.
8. Improvement of native cattle and hogs through pure-bred sires.
9. A meat curing plant.
10. The stocking of local streams with fish.
11. Conservation of present abundance of game.
12. Encouragement of the following cash crops: rice, tobacco, cotton, garden truck. Also cattle raising and fishing.

The same man who prepared the above statement concerning the community makes the following analysis of the possibilities of Dorchester Academy:

Advantages

1. An ideal location.
2. Good facilities for handling the formal high school studies.
3. A program of building modernization now under way which will stimulate local pride.

He suggests the following changes:

1. The objective should be modified from that of a standard preparatory school to that of a folk-finishing institution catering primarily to the educational needs of the rural Negroes living on the coastal plain.
2. The scope of the activities of the Academy should be expanded downward to supplant the very poor educational facilities now provided by the Board of Education in the surrounding area. This would involve the erection and maintenance of a well-planned, well-manned elementary school covering the first six grades.
3. The landholdings of the Academy should be increased so as to provide a practical laboratory for the demonstration of what Dorchester preachments mean in terms of a fuller life.

The same investigator adds: "Speaking in general terms, I have a feeling that much of our educational effort is so fixed after a pattern that we actually seem to lose sight of the fact that we are to plan our efforts for people. Because of their freedom to stray from the beaten paths private educational agencies are best suited to show the way in adopting methods suited to the people in the location to be served."

Some Pleasant Hill Graduates

By Principal Oscar M. Fogle

THE finest argument for any school is its graduates. In the course of the last fifty years 5000 young people must have attended Pleasant Hill Academy; of these, 500 stayed long enough to secure a diploma. Here are the "case histories" of some of our recent products:

A is the daughter of a miner, has a stepmother, a house full of brothers and sisters (whole or half) and a father who can secure only one or two days of work a week at present. She graduated at Pleasant Hill two years ago, has been employed in the same home ever since, and less than a month ago wrote that at the end of a year she would be out of debt for loans and hospital bills incurred while attending high school.

The Old "Academy," Now Used for the Chapel and Elementary School

She regretted her inability to go at once into training for nursing: a half sister who will finish elementary school next spring wishes to come to Pleasant Hill and *A* will postpone her training to help the sister through. Will we take the sister? Of course, we shall. If the sister is only half as good as *A*, she will be worth helping.

B graduated about six years ago, passed the teachers' examination (at that time it was possible to teach elementary school in this state with even less than a high school education), found a school and began helping her brothers and sisters to secure a high school education. This young lady lives at home while teaching. As her mother is dead, she manages the household and is helping a sister in high school. Two others have already graduated and are preparing for teaching. They are working for their tuition and board while studying.

C is two years out of school and now holds a responsible position as secretary to the head of an educational institution. While a student here she earned her way by typing and other clerical work in our office, after graduation borrowed $150 from the American Missionary Association, and took a three months' business course.

Securing a position at once she has since been promoted to her present work, and is saving her money with the hope of eventually taking a college course and perhaps becoming registrar of a college. Knowing her personality and ability as I do, I believe she will carry out her wish and become a credit to the church and justify its expenditure on her behalf.

D worked in the laundry while a student and after graduation entered college without any money. Accepted for one quarter with the understanding that if she couldn't earn her way, she would be sent home, she was given work in the college laundry and at the end of the quarter was placed in charge of it—an unusual promotion for a freshman—is still in college and still earning her way. The educative value of the labor program at Pleasant Hill certainly justifies itself in this instance.

E played football at Pleasant Hill, graduated as valedictorian of his class, was offered a scholarship at one of the better colleges of our state and has stood high in his class there. Lacking a permanent home, he works every summer wherever he can find an occupation and saves enough to help him through the next year. He finds time to play football in college, was captain this year and brought his team through its schedule victoriously.

F finished elementary school and went to work. After two or three years at various small jobs he entered Pleasant Hill, learned plumbing and various other types of mechanical work while a student, graduated and was given

a tryout last summer on one of the federal contracts in this region. The superintendent tells me *F* has received an advance in wages already and is considered one of the steadiest and most dependable workers, although among the youngest. With his accumulated savings *F* recently enrolled in a correspondence course, hoping to continue his education while earning his living.

G graduated last spring, has been helped by friends of the school to secure work in our state capital and plans to take a night course in a business school of the city. Her ability to secure and to hold a position in these times was partly due to the technical training she secured while earning her way as a student at Pleasant Hill.

H is a red-headed boy who first saw the Pleasant Hill campus after walking 29 miles and leading a cow—his only resource—to aid him in paying for a high school education. He succeeded to the extent of being valedictorian of his class last spring. He worked all summer and saved enough money to pay the first quarter's tuition in college, and reports indicate that his success there will be as great as it was with us. Realizing the need of medical care among his people, he hopes eventually to become a mountain physician. (Friends of mine in Vermont and Maine who read this will recognize the chap I described last spring.)

J has undertaken to provide a home for his parents on one of the government "subsistence homesteads" in this region. His father, a miner, was crippled in service, but was never reimbursed by the mining company. *J* has foregone his own ambitions and pledged himself indefinitely to help build and pay for a home for his parents. While at this task he is also making himself valuable in the social and religious life of the colony on the homestead.

K graduated about seven years ago and went north to either an automobile manufacturing centre or a tire building city (I do not recall which). With the depression he drifted back home. Being of a mechanical turn, he has been regularly employed since his return and is at present instrumental in building up an industry at the school which affords employment for many of our students.

L is an artist for whose ability Pleasant Hill has afforded an outlet. While a student he practiced in our art department and is this year employed by the school as designer. His father having been slain some years ago in line of duty as a public official, *L* is dependent entirely upon his own resources but hopes eventually to continue his education in some school of art.

M's parents both died when she was a small child. With two sisters she was reared in a secluded and isolated mountain region by a widowed grandfather. When *M* came to us she was suffering from rickets, as do so many of our people because of their ignorance of the value of a varied diet. *M* grew stronger, showed a vigorous mentality, graduated salutatorian of her class, was financed for a year at college by friends and then returned home to teach school

Students, Plus a Few Mules

Take Care of the Grounds

They Worked Their Way through Pleasant Hill by Waiting on Table

in the same isolated region where she was reared. She cared for her grandfather's house, rode from home to school daily, paid off the loan to finance her year's college work and started one of her sisters at Pleasant Hill, thus passing on to another the opportunity which had been afforded her.

And thus we could continue stories of the great and near-great. Boys and girls who overcome hardships and succeed are to be prized and praised far more than those who have all modern conveniences, who have their schooling planned for them, and who need not worry as to whether they may have a chance for an education. Truly from these mountain fastnesses, coves and ridges, are springing forth future leaders of America. Would that the facilities were greater so that more might share the privileges which a great country owes to all its people!

Dr. Clark on Mexico

WHAT is happening to our missionary work in Mexico in these days when the Church in that land is under fire?

In some provinces the pastors of Evangelical churches, as well as Catholic priests, have been forbidden to continue services in churches; in many cases boarding schools have been closed; but the work of the Evangelical churches and missions still goes on, though in changed ways; in some cases its scope has been enlarged.

A pastor in one of the well established churches of the American Board mission was forbidden to carry on services of worship in his church. This proved to be a challenge to him and to his congregation; they are using the church as a center of social service, thus reaching people not influenced by it before.

To prepare pastors of other churches for similar emergencies, should they arise, a training conference on the social approach was to have been held in the early winter months at Guadalajara. Miss Ramona Salazar and Rev. Clarence Neff and other leaders were to show how a church can be made more useful in the life of its community.

Two of the most important leadership training schools conducted by the American Board still go on with the permission of the authorities; lay leaders who can minister to congregations that have no ordained leaders are being trained increasingly. The emphasis on religious education and on the production of suitable Christian literature is being strengthened.

In these and other ways the Evangelical movement is adjusting itself to the situation, so that while it has undoubtedly lost some valuable means of service, the net effect may well be a revitalizing of its program.

Wanderings and Wonderings

Recently a Methodist secretary called my attention to one of the advantages of our antiquity as a fellowship which we may not have appreciated. He said: "You have so many fine old churches which you have inherited from the past that during the late lamented period of prosperity you were not tempted to build so many new ones as were we. Most of our ecclesiastical heirlooms were erected when American architecture was at its worst, and so we tried to replace them all at once. As a result, we're broke."

Nowhere has our business conservatism stood us in better stead than in regard to church buildings. According to the best information available in New York only four structures have been lost by foreclosure, and in two of these the Church Building Society had made no investment. A number of others have been in jeopardy, but either through the leniency of the mortgage holders or with the help of the Church Building Society they have been able to keep possession of their properties.

* * *

The other day I was riding in the front end of the front car in New York's newest subway when the train came to the station where the crews change. When the motorman opened the door to his little cab before getting out, a petite and vivacious young lady of about four years became very much interested in the various cranks and handles with which he made the train go—or stop. When the new motorman appeared and prepared to make himself snug in his hiding place the little miss stepped up and said, "Won't you please leave the door open so that I can see you?" Quick as a flash he replied, "I wish I could—only if I did my papa would spank me!" Then he waited until the train was almost to the next station before he asked her permission to shut himself in. That man missed his vocation. He should have been either a religious educator or missionary, for he certainly knew how to put himself in the other fellow's place.

* * *

We seem to be developing a new form of architectural genius in the construction of churches which are small, relatively inexpensive, and utterly beautiful. After all it is not the amount of money which is spent on brick and lumber which makes a church attractive but rather the intelligence and taste which is put into the arrangement of these materials.

Three buildings which deserve to be widely copied are those at Hollis, New Hampshire, Keene Valley, New York and McCook, Nebraska. All are of wood and painted white in the best colonial tradition. All have the chancel arrangement. The churches at Keene Valley and Hollis have the further distinction of being the only places of worship in their communities. Except for a brief sectarian interruption Hollis has had only the one church for nearly two hundred years. Such a situation deserves a miniature cathedral—and in this instance has one.

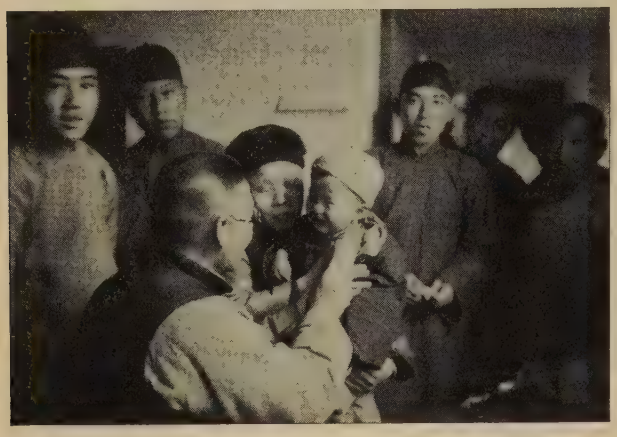
* * *

One of the writer's pet speeches has to do with "The Human Side of Missions." After he had delivered it last spring a young woman whom he had taken to be a rather serious-minded missionary offered the rather emphatic suggestion that he add a paragraph on the necessity of a lively sense of humor if one is to succeed in making an effective impact upon other lands. The person who starts out to uplift the world but who cannot laugh at himself is hopeless.

For some time I have been looking for material for that paragraph; the other night I found it at a dinner of medical missionaries. The essence of humor is a realistic look at life which sees through all shams and detects every inconsistency. Because of the intimate way in which he deals with people the doctor is likely to develop just that attitude. Certainly the medical missionaries who spoke at this dinner were well supplied with humor. Possibly the prize sample was the one who had quit finding jobs for men because the last friend for whom he secured employment as a guard on a river boat came back two days later with four bullets in his stomach!

Camera News

By Dorothy P. Cushing



IN ACTION

Mr. Ning vaccinates at the clinic a "very precious son" of a city family while relatives look on anxiously. The patient doesn't seem to share his family's apprehensions.

STAND UP AND CHEER

The new Superintendent of Nurses, Mr. Chao at Taiku, was voted into office with cheers, when Miss Helen Dizney was transferred to Tehsien, not with cheers but with tears. Mr. Chao has risen in his chosen profession by heroically overcoming a seemingly impossible health hazard.

GETTING AT THE ROOTS

Public Health Education will be increasingly the big thing in medical work in China, believes Miss Helen Dizney, R.N., formerly of Taiku and now of Tehsien, China, who with Mr. Ning, Public Health nurse, has started a growing Health Center in Tehsien. Baby clinics, disease prevention, vaccination, general health education and special work among the school children make up their program.

HE MAKES THEM LIKE IT

Personality and versatility are the secrets of success for Mr. Ning who makes everyone like him and help him to turn even drudgery into a laugh. He has been equally successful in his health work and in direction of a boys' camp.

AND HERE SHE IS

Miss Helen Dizney, R.N., Superintendent of Nurses and Director of all Nursing Work in Tehsien Hospital and Nursing Advisor for Lintsing as well as Public Health Director (from a distance) of Taiku. That's all,—but Miss Dizney thinks the work attached to so many titles may keep her humble and modest! Needless to say, this transfer and increase of responsibilities have been due to withdrawals and cuts in the work.

The Helen Dizney Day

By Ada Simpson Sherwood

THE town of Berea, Ky., lays special claim to Helen Dizney, for fourteen years Christian missionary to China under the American Board, because she grew up and was educated in this town, and is a graduate of Berea College. From Berea she went to West Suburban Hospital, Chicago, for her nurse's training. Her mother died in Berea, and her ageing father still lives there, so that furlough years from the foreign field find much of Miss Dizney's time spent in that place. All these things have helped to keep up the tradition observed for many years in Union Church of an annual Helen Dizney Day.

Union Church contributes to the American Board for Miss Dizney's salary, but that is in the church budget and is provided for in regular contributions. This is entirely separate. Being a Union church it escapes the pressure of apportionments, and may indulge in special treats, and this is one of them. Helen Dizney Day has almost the significance of a Saint's day in the medieval church, and is much more practical. Everyone from the members of the cradle roll to the casual visitor learns about the service of this loved missionary and contributes money or things to her work.

The children of the church school like to bring *things*—anything Miss Dizney can use or give away from toothpaste to tablets and pencils. She has been superintendent of the hospital at Taiku, China, and some years the gifts have been hospital supplies. Safety pins, towels, wash rags, soap, as well as thermometers and bed linen have claimed attention and held the imagination of the children. One year they specialized in blankets.

Sometimes the gifts have found place around a summer Christmas tree on the church platform, and the children from the church school have brought their gifts by classes having in mind Miss Dizney's Christmas tree in Taiku; and toys, scrap-books, marbles, and home-made bean bags for games have been among the articles given. Again a miniature ship in front of the pulpit has visualized the long trip the gifts must make to reach their destination. One furlough year Helen Dizney was present in person and received the gifts with her own hands, then charmed the children with the story of the camel which was to carry her packages across the land to Taiku.

At one time the Y.P.S.C.E. put on a play representing the work of Taiku hospital, and the cast was resplendent in Chinese costumes furnished by Miss Dizney.

In October, 1934, Miss Dizney was engaged in public health work in Shantung and wished all the home gifts in money to use in that way. That the interest in Helen Dizney Day has gone beyond the concrete expression in things was shown by that gift in money, $225.00, perhaps more in value than the usual gifts of things. The pastor of Union Church, the Rev. Seth R. Huntington, a recent acquisition and not acquainted with Miss Dizney's girlhood, informed himself and preached his sermon about her life and work. He paid her a tribute which might have been gratifying to the friends of a veteran in service. The local paper further extended the tribute by publishing the sermon entire.

Long may Helen Dizney continue her efficient work in China, and long may Union church, Berea, Ky., keep up the tradition of *Helen Dizney Day!*

Race Relations Sunday Replaces Lincoln Day

FOR the first time in many years the American Missionary Association will not issue a Lincoln Day program for use in church schools and other gatherings on the Sunday nearest to February 12. Instead, it is recommended that they use the program for Race Relations Sunday which has been prepared and distributed by the Department of Race Relations of the Federal Council of Churches of Christ in America.

Part of the reason for this change is that the work of the old Race Relations Commission of the General Council has now become a part of the program of the Council for Social Action, with Fred L. Brownlee of the American Missionary Association serving as chairman of its committee on Race Relations. Our churches formerly had three agencies promoting Interracial Relations; under this new arrangement they have one, and that one is using the program of the Federal Council for its annual day! Thus do we move toward greater simplicity.

China Colleges Speakers

Left: **B. A. Garside**, M.A., Executive Secretary, Associated Boards for Christian Colleges in China.

Critical analyst of the Christian program in China.

Right: **Francis Cho-Min Wei**, Ph.D., D.C.L., President of Hua Chung College (Central China, Wuchang).

A triumph of Christianity against turbulent opposition.

These are six members of the team that has been speaking since November 14 in the South and West and conducted its Boston campaign January 13–14.

Djang Siao-Sung, M.A., Graduate of Ginling College, Candidate for Ph.D. University of Michigan.

Typical of Chinese educated womanhood.

Ching-Jun Lin M.A., President Fukien Christian University.

Able administrator; fearless and successful leader.

The "China Colleges" number ten: Cheeloo, Fukien, Ginling, Hangchow, Hua Chung, Lingnan, Nanking, Soochow, West China Union, Yenching.

Left: **Lucy C. Wang**, President of Hwa Nan College, Foochow, China.

Right: **Chih Meng**, Associate Director China Institute in America.

Scholar, nationally known lecturer.

From the Addresses in Boston

By C. J. Lin

TODAY China is in a most critical stage of development in her long history—and Christianity is playing a vital part in her national regeneration

Prophets from all lands have urged many panaceas upon the Chinese people—militarism, capitalism, communism, fascism. All have been tried, but have only left the Chinese people still further handicapped and despondent. But Christianity is meeting some of the fundamental needs of the Chinese people as they struggle for a new national life true to their own highest ideals and traditions, and also beneficial to mankind at large.

It has already demonstrated that vitality through the work of the Christian universities and colleges in China. Not only have lives been changed, but also have social and economic conditions been transformed. Young men and young women are being educated in these institutions for sacrificial services to their fellow men. Graduates of these colleges are already playing most important parts in he reconstruction of a new China, and their importance is growing steadily.

Take Fukien Christian University as an example. It has one object in view: to help build a new China. The Chinese government, as well as the public in general, are coöperating loyally in the enterprise, and Fukien Christian University is contributing toward that effort along at least four important lines:

(1) Through the study of modern science and the spread of scientific education. Modern science is greatly needed in the building of a new China. After years of hard and steady work, the University has become one of the most important places for scientific research in China.

(2) Our contribution through the study of Chinese Culture with all its rich resources accumulated through the many centuries.

(3) The contribution through Rural Reconstruction work. Rural rehabilitation is one of the most urgent problems of present-day China. Fukien Christian University is trying to meet this need by (a) agricultural experimentation work, such as rice selection, improvement in varieties of chickens, sericulture, soil testing, destruction of harmful insects, etc.; (b) by rural service activities, such as health movements, elimination of illiteracy, establishment of schools for both adults and children, scientific lectures and demonstrations; and (c) by organizing coöperative banks and stores to help the farmers in securing necessary credit for marketing their products.

(4) The contribution through character building. After all, the most fundamental factor in any social and national reconstruction program is to have men of strong character.

It is a very great satisfaction that among the graduates of Fukien Christian University are a number of men and women who are serving the people of China with consecrated lives.

It is through such sacrificial lives as our graduates are demonstrating that a new day is being brought forth in China, and only through such lives will it be hastened for the benefit of all China.

What has been said with regard to Fukien Christian University can be said of other Christian colleges in China.

American Christians who were instrumental in establishing these colleges still have a large share in their maintenance. Christian higher education is facing its greatest opportunities in training leaders for the building of a new China.

By B. A. Garside

One of the most vital questions confronting the world today is this: Will the vast resources of China be used to create a better world-order, or will they be wielded to destroy what mankind has already accomplished? The next decade must supply the answer.

For forty centuries China has exalted peace and abhorred war. But if in our world today the scholar's pen is no longer a forceful weapon, Young China can and will train its hand to the sword.

Today there are many powerful factors impelling China to choose armed force as its basis of dealing with the other nations of the world.

Confronting these menacing elements are forces struggling to lead China into a new era of constructive progress within, and of coöperation with other nations in facing the common problems of humanity. The policies of our own nation in dealing with China have for the most part won her enduring goodwill and friendship.

Our one generous act in restoring the Boxer Indemnity for the education of the youth of China has been worth more to the protection of our interests in the Orient than all the battleships that have been laid down since the days of Old Ironsides.

As the peoples of our two great nations come to know each other better, and to share the finest elements in the culture and civilization of each, they are establishing strong bonds of friendship which will in time bring a brighter day not only for China and America, but for the whole world.

Among the forces which will have the greatest influence in determining whether China is to be an asset or a menace to humanity are the Christian universities and colleges scattered here and there at important centers in the Chinese Republic. There are thirteen of them in all, each seeking to work together in one unified program wherein each institution can make its maximum contribution to China without overlapping or duplication.

America has had a major part in building up these institutions, and today still provides a large share of their funds, though support from our Chinese constituency has been rising rapidly during these last few years when contributions from the West have declined.

Out from these schools about a thousand graduates are going each year to serve their people in every sphere of society. In the share we have in training these young men and women whose lives are influencing the future of their country, we are having our part in the building of a New China, and a new world.

All May Pray: A Devotional Service

By Mrs. Clarence I. Chandler of Detroit

Song

Scripture: John 14: 12–17, 21, 27 and 15: 7–16

Prayer: The Lord's Prayer repeated together thoughtfully.

"Some may go; more may give; *All* may *Pray.*" These words came to me in a letter from one of our missionaries in China.

I wonder if we realize, in these days when many of us have so little to give, the *value* of *prayer.*

"Prayer is the soul's sincere desire, unuttered or expressed."

Surely each of us desires, in the depth of his soul, that Peace may come to this troubled world, and that all men, everywhere, may know of the love of God the Father as expressed in the life of Jesus.

All may pray.

But, first, we must get into the right attitude toward God. We must realize: that everything in the universe belongs to God, all the gold and silver and the "cattle on a thousand hills;" that there is no lack, and that we have the promise in His Word, "If ye abide in me, and my words abide in you, ye shall ask *what* ye *will*, and it *shall* be done unto you." Think of it! That covers all our need, spiritual and material.

Do we Christians really *believe* that? Yes, in a lukewarm way, I suppose we do. But many times we seem sadly lacking in Faith. For we are told: "According to your Faith be it done unto you."

What is Faith?

"Faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11.) We must exercise our Faith: it grows with use. "For verily I say unto you that whosoever shall *believe* that those things which he saith shall come to pass, he shall have whatsoever he saith."

The Perfect Pattern.

Jesus gave us the perfect pattern in the Lord's Prayer. If we would have real power in prayer, we must learn to: "love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us." That is a pretty severe test, isn't it, to which to measure.

The Royal Law. (Jas. 2: 8.)

God's Word tells us: "if ye fulfill the Royal Law, thou shalt love thy neighbor as thyself, ye do well"; also, "love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

"Bear ye one another's burdens, and so fulfill the law of Christ."

"Ask what ye will, and ye SHALL receive."

Prayer Circle.

Some years ago, at an American Board meeting, I heard a Missionary from Africa speak. One thing he said was: "You Christians at home do not stand back of us with your prayers. There is no limit to the work which might be accomplished if you would keep on praying." He invited us to join his Circle of Prayer, and I did. He returned to his work in Africa. Since then, from time to time, the members of the Circle have received reports. It is astonishing what marvelous things have been accomplished by him, since he has had the assurance of the united and continued prayers of the Circle. Of course, if I had Faith even as a grain of mustard seed I should not say, "It is astonishing," but rather, "It is just what I expected." But I so often forget His promises and His "written guarantee."

It has been suggested that we women form Prayer Groups in all our Churches, and this is being done in Michigan. It may start small, but it will grow.

His children share.

We are all His children. He loves and cares for us all. And if we are truly His, and followers of Christ, we *must* share our knowledge of Him, and His gifts.

A life of power.

"A life of prayer is a life of power."

"Some may go, more may give, ALL may PRAY."

Let us pray: Our Father, we are ashamed and sorry that we so often doubt, or waver, that we do not manifest in our living the Faith which we profess. Strengthen us, we pray Thee, to go forward and to trust Thy promises. We do know that Thou wilt not give us burdens beyond our strength; that the burden will be made light if we take Thy yoke upon us.

Help us to be *still* and *know* that Thou art God; and may we remember that the wealth of the universe is Thine, and that there is plenty for the need of all.

We would say always, in our asking, "Thy will be done," knowing that Thou wilt give what is best.

Give us, we pray, a deeper sense of the meaning of life here; may we realize that it is but the beginning of that which is to be. Bless the Churches of our Country, we pray Thee, and indeed everywhere throughout the World.

May we as followers of Christ be about our Father's business. Bless us in the fellowship of our service for Thee.

Give us wisdom in planning, patience in waiting, receptive minds, obedience to Thy commands, and steadfastness in service. In His name we ask.

Program Pointers For The Pilgrim Fellowship

By Harry Thomas Stock

IS Jesus real to your young people? If not, give them copies of Dr. Alfred W. Swan's, *The Gospel According to These Times*. It is a "fantasy," which pictures Jesus in the midst of present-day situations. It may be read together in a class or society meeting, and it should then lead to a serious discussion of what Christianity means for life today. Secure copies from the author, First Congregational Church, Madison, Wisconsin (ten cents each, a dollar a dozen).

* * *

Many groups have wanted a study of Jesus for young people which is not "problem centered." Dr. Weston's *Discovering Jesus* is just that. It is a book of 137 pages, and sells for forty cents.

* * *

A new booklet has been prepared especially for use during the Lenten period. It is intended for young people of the high school age and above and seeks to interpret the meaning of Christianity. Pastor's classes, church school and society groups may well substitute it for the regular curriculum materials for a period of weeks. Dr. Robert Seneca Smith, of Yale Divinity School, is the author. The title is not yet announced at this writing, but the book will be published by February first and will sell for twenty-five cents.

Prayers for Self and Society, by James Myers (Association Press, 15 cents) is a collection of prayers for a Christian social order, for slum clearance, for all mothers, for peace among the nations, for the sin of lynching, on the presence of God, for labor, confession, miserere, for our country, for health, for private devotions, for a time of sorrow, for a moment of silence.

* * *

Social Action, the new publication of the Council for Social Action, will include much information and many suggestions useful for young people's groups. A series of booklets will also be issued on such subjects as, "Youth Movements of the World." For information write the Council at 287 Fourth Ave., New York.

Methodist young people held a significant national meeting late last summer. They faced realistically many of the major issues of our time. The addresses, findings and certain of the discussions are summarized in a two hundred page book, *Methodist Youth in Council* (fifty cents). Much of this report would make a useful point of departure for local groups interested in peace, the economic order, personal religious growth, the significance of Jesus.

A Negro's Prejudices

A revealing letter from a colored woman

I have some queer kinks on this color prejudice that I'd like to discuss with you. Colored people have had many unfair deals from the white race which in their mind often outweigh the kindness received from the same race. Thinking color prejudice with the Negro, I believe, is his defense mechanism. We are unreasonable in our thoughts. We look for prejudice and are surprised when we do not find it.

My mother was a full-blooded white woman whose father was a merchant in a Southern town. My father and my father's father, were slaves of this merchant. When freedom was declared my mother and father ran away and were married. My mother gave up all loved ones and friends and race to marry an ex-slave of her Dad's. She in no way showed regret or prejudice, as she dwelled among the freed people. My Dad fussed, fumed, cussed eternally because of it. She was happy; he was disturbed; he looked for slights from whites and near-whites. She never spoke of it or recognized it if it existed. I often wonder if its mark was left upon me. I blow hot and cold with my imaginations.

Last night a man ran into the rear of our car, tore it all to pieces, completely wrecked his car and possibly himself. I went to the hospital and was surprised because of their courtesy, both to me and mine. The sheriff came, placed my boy, who was driving, under bond, saying,—"Just a matter of protection for the police department." One white woman brought a passenger in the car home for us. Several of the merchants from the nearby town came over to lend us any aid that we might need. Today one of the men drove nineteen miles to find out for us if the injured man has been able to give his name. He came back and gave us even more information than I expected. He couldn't have been any more considerate were we both members of the same race.

If I should meet him and his wife or daughters on the street we would all glance the other way; in the store we would chat as freely as we wish.

Prejudice is queer. There is no real understanding of it or placing the blame on any definite place or person. There are some who "is"; there is some who "ain't" as I heard an old farmer say not long ago, but we are often suspicious of the "is" and the "ain't." I wonder if you think it queer when I tell you that the Negro is prejudiced against the West Indian—shades of complexion in our group are often a cause for prejudice.

Secretarial Side Lights

The Associate Secretary of The American Missionary Association and The Church Extension Boards

Mrs. Mary Darling White is a comprehensive person. Her sympathies run out to all sorts of people. She sees the human side of every situation. Possibly it is this quality which has enabled her to enjoy two mergers—one of organizations and the other of jobs.

Mrs. White was born in Pawtucket, Rhode Island, where she grew up as an active participant in the life of the First Church. Student days at Smith College were followed by her marriage and a period of exceedingly active pre-occupation with three babies.

The present phase of her church activities began in 1910 with her arrival in Poughkeepsie, New York, with a baby daughter and two small sons on her hands. As rapidly as these responsibilities permitted her, interest and participation in the work of the Poughkeepsie church expanded.

It is said that Calvin Coolidge had occupied every political position from precinct leader in Northampton to president. So far as church work is concerned Mrs. White has done about as well. She began in the Poughkeepsie church and in due season became president of Women's Guild. From that her interests expanded to the larger groupings of the churches. Soon after her removal to Syracuse in 1919 she became the woman chairman of Union Association. In 1921 she was elected the third president of the New York Woman's Home Missionary Union. At approximately the same time Mrs. Warner James became president of the New York Branch of the Woman's Board. These two presidents set up a joint committee of the two organizations which gradually developed a common program so that their merger in 1926 was a very natural step attended with great success.

With the organization of The Society of Congregational Church Women of the State of New York as the successor to the Branch and the Union, Mrs. Warner James became the president and Mrs. Mary D. White the field secretary. For six years she traveled up and down the state of New York speaking and planning in the interests of foreign, home and state missions. Incidentally, she listened to the troubles of all the ministers and soothed many a troubled soul with the balm of a sincere sympathy.

In 1932 her sphere of usefulness expanded from the state of New York to the nation as a whole when she was elected the joint associate secretary of the American Missionary Association and the Church Extension Boards in succession to Mrs. F. W. Wilcox and Mrs. J. J. Pearsall. In this capacity she has had charge of handwork and parsonage boxes.

Mrs. White's two hobbies are traveling and talking. She can take a surprising amount of punish ment on the road. Her record for auto riding is the trip of 500 miles from Norfolk, Virginia, to New York City between seven and midnight of the same day with complete tours of Washington, Baltimore and Philadelphia thrown in. As for speaking, she is intensely interested in our missionary activities and greatly enjoys telling about them.

Stars Begin to Glimmer in the Night

As the Churches Close Their Apportionment Year

By John R. Scotford

FOR the fourth consecutive year the giving of our churches for the support of home and foreign missions and the state conferences has shown a decline. *However, this is the smallest loss during this period.*

1931 showed a loss over 1930 of 16.7 per cent
1932 showed a loss over 1931 of 17 per cent
1933 showed a loss over 1932 of 22 per cent
But 1934 showed a loss over 1933 of only 8.6 per cent

These figures offer two grounds for encouragement.

The rate of loss declined steadily throughout the fall. At the end of the first nine months the figure stood at 10.9 per cent. No miracle happened at the close of the year, yet at the end of the quarter in which the heaviest receipts come in this percentage was reduced to 8.6 per cent.

Even more heartening has been the record of individual states. From 1931 through 1933 no state making any appreciable contribution to missions registered a gain. But in 1934 a number of minus signs were turned into plus signs. This honor roll begins with the Southern Convention of Christian churches which has done so well that the Southeastern states are the first section of the country to report a gain over last year.

Although the Mid-West as a region is slightly behind last year, individual states have made gains. Those with plus signs in their statements are: Michigan, Indiana, Iowa, Colorado, Oklahoma, Montana, Arizona, New Mexico, Idaho and Texas. On the Pacific Coast Oregon made a gain, as did the Evangelical Protestant churches and the German churches.

A considerable number of conferences ended the year in a "stand-still" situation with the giving very nearly equal to that of 1933. On this list we find Maine, New Hampshire, Pennsylvania, Minnesota, Missouri, Nebraska, South Dakota, Washington.

The real losses of the year occurred in Massachusetts, Connecticut, Rhode Island, New York, Middle Atlantic Conference, Illinois, Wisconsin and Southern California. One theory which has been advanced to account for this situation is that these are the states in which many people are living on their incomes. The shrinkage of values, increased taxation and plain fright have wrought havoc with the giving of this group of people.

As we look ahead our greatest ground of hope is the loyal giving of a host of hard-pressed people during past months. The same spirit of devotion which has steadily reduced the rate of decline in 1934 should bring its elimination in 1935. Stars are beginning to twinkle in the night; the dawn cannot be far distant.

The Record for 1934

	1934	1933	Loss	Per Cent Loss
American Board	$560,396	$623,804	$63,408	10.16
Home Boards	441,136*	486,505**	45,369	9.33
State Conferences and Home Missionary Societies	387,717	408,866	21,149	5.17
Total	$1,389,249	$1,519,175	$129,926	8.6

*Includes $14,009 reported by three states for 1934, used by their own Boards for Ministerial Relief.
**Includes $13,028 reported by three states for 1933, used by their own Boards for Ministerial Relief.

Dayapuram

View south of church, looking down main road to the women's compound: Picture taken from church tower.

A Place of Mercy

By Clarence Edman Wolsted

THAT is what Dayapuram means, and it has indeed been a place of mercy, for in the past three years 126 persons who entered it as hopeless lepers have been discharged as symptom-free.

A place of beauty, too. From a distance the many red-tiled roofs seen against the hill make an attractive picture: nine wards built in the last decade; the laboratory and central hospital, the Christ Church, the new staff headquarters, within the last five, all scattered over thirty acres. There are trees and flower gardens. There are ninety-five acres of farming lands and grazing lands. Over all these floats each morning the mellow peal of a fine-toned bell, calling to worship, striking the keynote of the day's work and play.

A place of Christian Service. The spirit of Dr. Harriet Parker Vaughan, who founded the hospital in 1911 and has been connected with it up to this very year, has continued to inspire staff and patients. The spirit of devotion to a cause of Mr. Francis Cardinal, "The Postman Among the Lepers," aroused the In-

Dayapuram

View of hospital laboratory. Picture taken from church tower.

dian postal workers to build their special ward. The patients have a fund earned by the sale of garden products. From this they have voted sums for needy causes, such as the Bihar earthquake relief, the New Zealand earthquake relief. They are now daily contributing their mite for the support of one patient. Surely the spirit of the Master is at work among them.

A place of hope and happiness. There are forty boys and girls studying in the school here which receives a Government grant. A reading room has been organized, books and magazines given by interested friends. Two volley-ball courts, dramas and local talent or visiting entertainers bring the much needed recreation. Agricultural work has been pushed and an expert has said that the gardening and outdoor exercise are as important in the cure of leprosy as the medical treatment. And now a very different attitude is taken toward this disease. Government has sent orders that teachers and pupils who are lepers may continue in the public schools *if* they have certificates stating that they are in the non-infective stage and are taking treatment. Government officials and clerks of all kinds may also continue their work if they have such a certificate. Hence the significance of the numbers discharged from Dayapuram as symptom-free. That is, the disease has been arrested; full confidence is placed in the medical diagnosis that a case is non-infective. And so, no longer isolated, the patient enters again the world of men.

"Soldier Scientist" and Saint

By George L. Cady

PERHAPS we shall have to alter our conditions for canonizing our saints. If we do, we shall delete some and add others who never hoped or aspired to sainthood and who probably would rise out of their graves in protest.

Many years ago I stood on the top of the 2500 foot-high Pali looking down on the little village on Molokai where the outcast lepers were isolated. Over few places on this earth could so well have been written "All hope abandon ye who enter here," as here for them it was a life sentence before the active principle of Camoogra Oil had been concentrated to bring any hope. It was there that I looked into the little homes where Father Damien had labored, suffered and died. The terrible lambasting which Robert Louis Stevenson had given the pastor of the Congregational Church in Honolulu (now called The Church of the Gardens) was still fresh in our ears for this pastor had dared then to question the right of the good Padre to take his place among the saints.

I shall not here rouse R.L.S. from his island resting place by quoting the estimate of the Superintendent who professed himself to be a Roman Catholic. He gladly joined in the almost universal admiration for the sacrificial heroism and devotion of the good Father but questioned his knowledge and practice of the ordinary laws of sanitation. Leprosy hates soap and water as, it is said, the devil hates holy water. However, when I had visited the various wards and came at last to the group most terribly and hopelessly affected, and had stood within ten feet of those pitifully disfigured remnants of humanity, I was ready to take off my hat to any man Catholic or Protestant or whatever, who would live immured on that little point of land daily facing and ministering to what I saw.

However, that night I sat at the table of the doctor who had been there for many years and looked into the faces of his good wife and children. If it were in my power I would canonize him. Daily for many years he had gone among them, looked into the horrible faces, bound up their wounds and assuaged their pains. I do not think he spent many hours in saying his Pater Noster or in penances but I do know that whenever the bell rang which hung over the gate to the little enclosure which must not be passed by the unclean, whether night or day, he never spared himself. I would nominate him for a high place in the roster of saints.

A few weeks ago there appeared a brief notice of the death of a Col. Bailey K. Ashford in Puerto Rico. Columns have often been devoted to men who have made a far smaller contribution to human welfare. He has written a most fascinating autobiography entitled *A Soldier in Science* to which title I would add "and Saint" though he would protest in language military if not clerical. As an army medical officer he was one of that little band of American soldiers who marched into Puerto Rico in 1898. He went to take it from the Spaniards and he stayed to take it from the domination of a microscopic worm.

He was sent to report on the economic and physical condition of the people. Even today with all that has been done as a result of his discovery you can see them come to the Ryder Memorial Hospital by the hundreds in an anemic condition. Put that ear up against the sun and not a semblance of the red blood

shows through. Turn back the eyelid and even there the surface is like chalk. There is no resistance to disease, and so malaria and tuberculosis find an unguarded door for entry.

Heretofore, the reports had told only of malnutrition and the remedy suggested had been more and better food, some real blood from a meat diet which was almost impossible to secure. Col. Ashford's first report to the War Department was that "the country people are a pale, dropsical, unhealthy looking class, evidently suffering from lack of meat, *although there must be something else, not yet understood.*" (Italics mine.) He could not rest until he had discovered that "something."

And so this young military physician started in his long search. You could have found him in a little cubicle of a laboratory gazing for hours into specimens under his microscope. The heat was intense as it can be most of the time in Puerto Rico. It was not his assigned task. He could have gone on believing with the world that the lassitude, not to say laziness, of the peasant was natural or that it came from malnutrition. But he had an enquiring mind and he believed that this anemia had a deeper cause. At last he discovered in the feces of a patient an egg and then the worm that laid the egg. He rushed to a telegraph office and sent the following message:

"Ponee, Nov. 24, 1899.

"Chief Surgeon, San Juan

Have this day proven the cause of many pernicious, progressive anemias of this island to be due to Ancylostomum Duodenale. Ashford."

Then he made his way to the most prominent physician on the island and announced, "I have just discovered the cause of anemia of our peasants. It is a worm. Not climate, nor food, nor bad hygiene, nor malaria, nor anything of that sort, but a worm—an intestinal worm." "The good doctor laid aside his glasses," so Ashford tells the story, "and smiled—he was a kindly man—and at the first pause, gently remarked, 'You know, doctor, this is a very trying climate on you Northerners.'"

In the exuberance of his youth he thought every one would jump at the news but it took him four years to get the physicians or the government to take any notice of his discovery. Patiently he began his treatment and with invariable success until tens of thousands of lives had been restored to strength. In a few years he was able to enlist the interest of Mr. Rockefeller and the Rockefeller Institute. It is impossible to state how many lives have been saved in that beautiful Island alone where over one-half the population have been treated for hookworm. The discovery has also gone out to bless other tropical regions likewise afflicted.

He has an enduring monument in Puerto Rico in the School of Tropical Medicine which is well housed in San Juan. It ought to bear the name of Col. Bailey K. Ashford.

Perhaps the good colonel would not reject so violently the term of "saint" for in his autobiography he says that the man who devotes himself to such a cause "takes on himself Holy Orders."

More Soldiers in Science

By Joel E. Goldthwait

Who wrote after seeing the December *Herald*

I WONDER if you realize how much of the well-being of the race, especially as far as the control of the contagious diseases is concerned, has been worked out by the Army Medical Corps.

It has been my privilege in the past fifteen years to know the Medical Corps very intimately, and I have never known any group of men with whom the keynote of service has been as strongly emphasized.

Colonel Ashford was known very intimately by me, not only in connection with the work with the Army in France, but also in Puerto Rico, where it has been my privilege not only to visit with him, but to see the splendid Institute for Tropical Medicine built and developed by him at San Juan.

His recognition of the cause of hookworm disease has, of course, revolutionized the living conditions in the tropical belt around the world. This discovery has been taken by the Rockefeller Foundation and applied the world over.

And it is Colonel Russell, who was transferred from the Army Medical Corps to the Rockefeller Foundation, who is carrying on this work as head of the committee directing the Foundation's medical activities.

Also, I wonder if you realize that the cause of the terrible scourge of yellow fever, the dread of everyone living in the tropical or sub-tropical regions was discovered by Walter Reed of the Army Medical Corps, and that the elaboration by General Gorgas of the knowledge contained in the work of Walter Reed and his associates made it possible to practi-

cally stamp out yellow fever in the world. The Panama Canal could not have been built but for General Gorgas and the Corps of Medical Officers working under him to make conditions in that zone possible.

Dr. Richard Strong, who is so prominent in investigation and study of tropical diseases, was a member of the regular Medical Corps of the U.S. Army, and happened to be stationed in the Philippines at the time of the dreadful bubonic plague of twenty years ago in Northern China. The people there, panic-stricken and distressed, turned to our Government for help.

Dr. Strong went into China and not only discovered the cause of the plague, but stopped it.

Another outstanding representative of the Medical Corps of the Army is, of course, General Leonard Wood, who served in Cuba at the time of the Spanish-American War, and after that was the one man to be considered for Administrator, and the one to straighten out the health conditions of the Island.

It should be appreciated by everyone that none of the officers mentioned have received personal advantages as the result of their discoveries. Their work has represented service to the world, with that of many others of this group with whom association has been a rare privilege for me.

Browsing Through The 1934 Books

By John Leslie Lobingier

EACH year brings its contribution of books in the field of missions and world understanding and the publications of 1934 are well up to the average. It is dangerous to say which are the best, for people's judgments differ and no one (certainly not the writer) can claim even remote familiarity with all the books available in this field. As one browses about, however, one finds some books that cannot be passed by.

* * *

A Dozen Books for Men and Women:

If we act upon the beliefs we profess regarding the newer viewpoints in missions we shall listen now and then to the voice of the Orient, hoping to understand better the religious faith and life of Christians of other cultures and backgrounds. Some of their points of emphasis may not be our own but that cannot detract from their value. Five years ago or more *Sadhu Sundar Singh* disappeared into the mountains of Tibet and probably lost his life from exposure and hardship. For years before that time, however, the Christian world was following this Christian mystic. Even boys and girls have been interested in his search for peace, his expulsion from home by his father, his missionary journeys. We now have his life story. A second book is not about but by an outstanding Christian of the Orient,—Kagawa. His *Christ and Japan* gives us a picture of his country and his people and with his usual fervor he shows their need for Christ.

Such a wealth of new material about war and peace is pouring from the press that it is difficult to make a choice. The three selections in this group are chosen because they represent entirely different approaches to the problem. In *Religion Renounces War* we have the most comprehensive and up-to-date collection of statements by church leaders and church bodies on war and its causes, big armaments and armament makers and on the conflict between war and conscience. *One Hundred Poems of Peace* is a good collection, although it would be even better if it included some of the poems found in previous collections of one of the compilers. *Peace With Honour* is unique. Its author is best known for his children's books but there is nothing childish in this indictment of the war system, even though the superficial reader may say that in parts it is superficial and facetious. It is a simple statement of man's subservience to the war convention and of the meaninglessness of the word "honor." It is written with the vividness of a literary artist.

Recent years have given us a goodly number of books that may be called constructively critical of the missionary enterprise. *The Continuing Task of Home Missions* is as good for quick reading as for a study course. Have we come to the end of home missions, as the *Christian Century* said a while ago, or have we merely come to radical changes in emphasis? This little booklet is a fine substitute for the survey, *Home Missions Today and Tomorrow*, which many will not have time to read. *Christianity Tested* takes us to the Orient in an effort to find what the unique features of Christianity are that will commend it to non-Christians of Asia. *Christian Missions and a New World Culture* is an unusual book, not popular in style and only for the more thoughtful and discriminating reader. It approaches the missionary enterprise through the problems of culture transfusion and the re-making of personality. One of the most thought-provoking sections is that

which presents some of the attitudes of the Christian churches that have irritated Orientals.

* * *

We are always interested in special groups and special countries. *Orientals in American Life* constitute one such group, not large as national and racial groups go, but misunderstood and none too well known. This book throbs with the life of Japanese, Chinese, Koreans, and Filipinos in our midst and bids fair to be regarded as standard for many years. Jews constitute another group scattered as they are in every country of the world. *The Jew and the World Ferment* gives up-to-date statistics and pictures dramatically the problems of these people today. For a generation just one name has been linked inseparably with the Labrador country and everything he writes about his work and the mission land of his adoption is heartily received. His latest book, *The Romance of Labrador*, gives something of the history of that section and scientific facts about it. Because of recent world events no country is more in the public eye than Japan. There is no better first book to read than *Suzuki Looks at Japan*, especially for those whose interest is in religious questions as well as in things educational, political, social, and economic.

* * *

Sadhu Sundar Singh by C. F. Andrews. Harper & Bros. 1934. $2.00.

Christ and Japan by Toyohiko Kagawa. Friendship Press, 1934. Cloth $1.00, paper 50 cents.

Religion Renounces War, by Walter W. Van Kirk. Willett, Clark & Co., 1934. $2.00.

One Hundred Poems of Peace, compiled by Thomas Curtis Clark and Winfred E. Garrison. Willett, Clark & Co., 1934. $1.25.

Peace With Honour, by A. A. Milne. E. P. Dutton & Co., 1934. $2.00.

The Continuing Task of Home Missions, by M. Russell Boynton. Pilgrim Press, 1934. 20 cents.

Christianity Tested. Its Significance for Modern Missions, by Oscar M. Buck. Abingdon Press, 1934. $2.00.

Christian Missions and a New World Culture, by Archibald G. Baker. Willett, Clark & Co., 1934. $2.00.

Orientals in American Life, by Albert W. Palmer. Friendship Press, 1934. Cloth $1.00; paper 60 cents.

The Jew and the World Ferment, by Basil Mathews. Edinburgh House Press, 1934. Cloth $1.00; paper 60 cents.

The Romance of Labrador, by Sir Wilfred Grenfell. Macmillan Co., 1934. $4.00.

Suzuki Looks at Japan, by Willis Lamott. Friendship Press, 1934. Cloth $1.00; paper 60 cents.

Some Books for Young People:

Who can tell when a book is "missionary?" Here for example are two stories of China, each with a girl in her teens as the heroine: *Ho-Ming* is by the winner of the Newberry Medal for an earlier book. It is a fine portrayal of a country girl who studies in a foreign school (clearly a mission school) but it would never be labeled a missionary book. In *Back of the Mountain*, however, we have an equally gripping story of love and youth and patriotism which most people would describe as "missionary." Both are equally valuable. *Forty Missionary Stories* is especially suitable for teachers or speakers to use as illustrative material, but young people will enjoy reading it as a group of stories gathered from the Americas, Africa, the Near East and Far East. Many of the names and places are familiar ones in our own denominational circles. *Deeds of Daring* is a collection of a dozen dramatic stories of missionaries of note whose names and achievements junior high school students ought to know,—Moffat, Livingstone, Grenfell, etc. Readers of the same age will thoroughly enjoy *Mountain Girl Comes Home*, the story of Sairy Ann of the Kentucky Mountains, who has been away studying nursing and returns to her old community with her doctor-husband to establish a clinic and bring a new spirit into their community. This, too, wears no missionary label but is distinctly a world-friendship book. Readers of the same age will get an insight into Russian life of ten to twenty years ago in *The Broken Song*, a story of youth's conflicts in the days of peace and war and revolution.

There are other good books for young people,—not stories in the same sense as the five just mentioned, but designed for a better understanding of other national or racial groups. The number of Japanese, Chinese, Filipinos, Koreans in this country is not large but they do constitute significant groups and their young people of the second generation face many a problem of which most of us are unconscious. Every young person of high school age or above ought to read *Out of the Far East* in order to sense this situation and to check his own attitudes. *Typhoon Days in Japan* will do the same thing for him in regard to the homeland of one of these groups, the Japanese. It clarifies the problems which are rooted in the industrialization of the country and deals with the social and religious outlook. Those who are a little younger (about 12 to 14) will find portrayals of the same racial groups in *Gold Mountain* and *Japan and Her People*. The former begins with the gold fever that extended to the Orient and brought Chinese over to be numbered among the Forty-Niners but brings the story of Orientals along to the present day. The latter gives us a pic-

ture of a Japanese family and thus leads to a better understanding of Japanese life and ideals today, including something about Christian work. A similar book on Mexico, but written with no "missionary" purpose, as in the case of the other four, is *Young Mexico*, in which readers of twelve or fourteen will find something of the history and a portrayal of the everyday life of the youth of our neighbor to the south.

* * *

Ho-Ming: Girl of New China, by Elizabeth Foreman Lewis. John C. Winston Co., 1934. $2.00.
Back of the Mountain, by Mary B. Hollister. F. H. Revell Co., 1934. $1.25.
Forty Missionary Stories, by Margaret W. Eggleston. Harper & Bros., 1934. $1.50.
Deeds of Daring, by Archer Wallace. Harper & Bros., 1934. $1.00.
Mountain Girl Comes Home, by Genevieve Fox. Little, Brown & Co., 1934. $2.00.
The Broken Song, by Sonia Daugherty. Thos. Nelson & Sons, 1934. $2.00.
Out of the Far East, by Allan A. Hunter. Friendship Press, 1934. Cloth $1.00; paper 60 cents.
Typhoon Days in Japan, by Robert S. Spencer. Friendship Press, 1934. Cloth $1.00; paper 60 cents.
Gold Mountain, by Philip F. Payne. Friendship Press, 1934. Cloth $1.00; paper 60 cents.
Japan and Her People, by Ethel M. Hughes. Friendship Press, 1934. Cloth $1.00; paper 60 cents.
Young Mexico, by Anne M. Peck. Robert M. McBride & Co., 1934. $2.50.

* * *

Ten Books for Children:

The children of other lands and of specific groups in America are now being portrayed to boys and girls of the elementary school age with unusual charm and attractiveness. Here, for example, are five volumes for the older ones of this age, whom we call "juniors" in our church school terminology. *Rainbow Bridge* is among the most charming books of the year in content and appearance. It is the story of the Miyatas of Japan who come to this country to make it their home. *Friends in Nippon* is a collection of vivid Japanese stories, beginning with that of the map which showed Japan exactly at the heart of the world, back about the time of Commodore Perry, and including eight others, chiefly of children but sometimes of adults. *Yasu-Bo and Ishi-Ko* is another book on Japan, a single story of a boy and girl and their mother, the shop they keep, the baby who is left there, their grief at having to give up the baby, and of course the happy ending. It throws light on some of the Japanese festivals and customs. *Pablo and Petra* are children of a Mexican family, eleven and nine respectively, who ride their burros, sell pottery at the market place, enjoy the Fiesta, "Monday-on-the-Mountain," and in various other ways give a pleasing picture of the every-day life of a happy family in their country. *A Norwegian Family* gives a similar portrayal of a family in Norway with children of teen age and under.

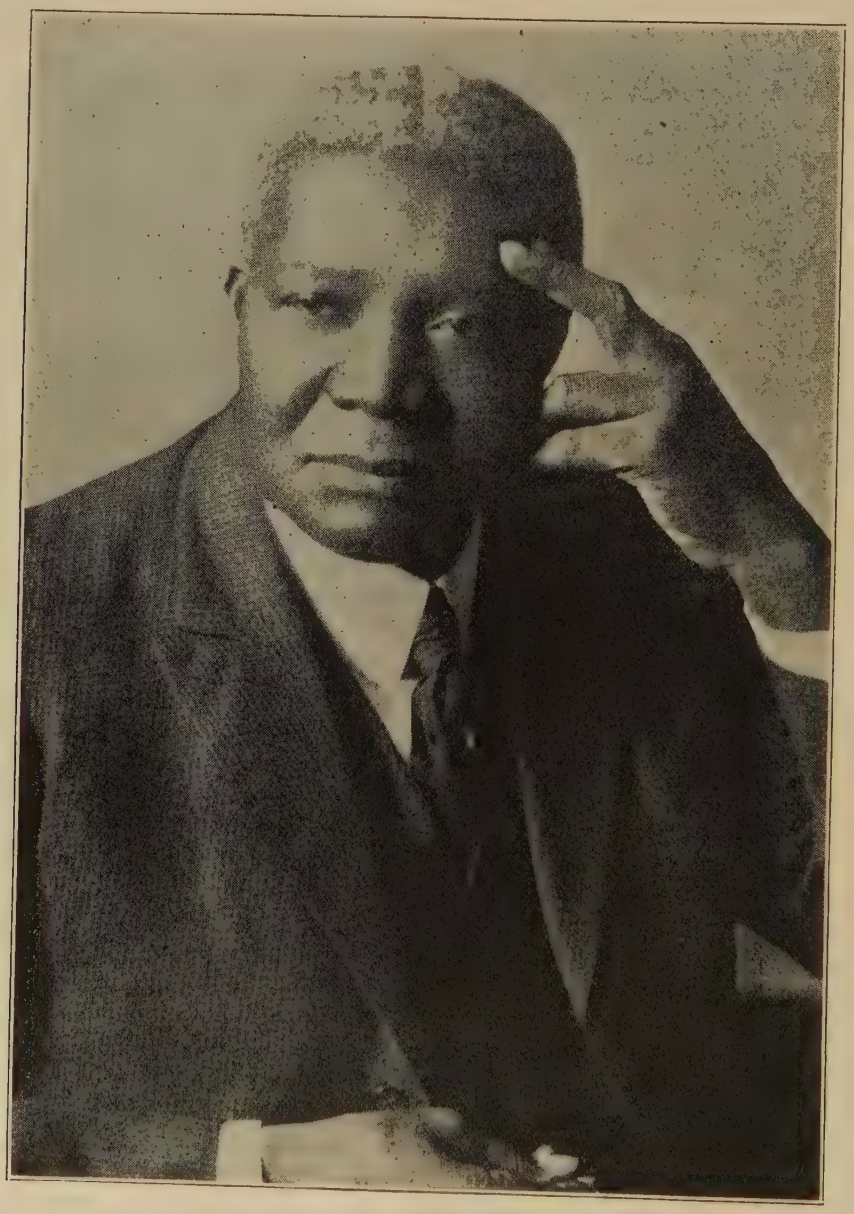
The Green Friendly Book is for children of primary or younger elementary school age. Its six stories are of child life in the Village of the Mango Tree in India. In a way that children can appreciate they show that when the Christian way of love and kindness is tried it really works. *Kees and Kleintz* and *Children of Holland* are of the same country, the first being the story of a little Dutch boy and his pet duck, and the second the story of a brother and sister and their good times together. Two other books may be mentioned, with large pages and large type, artistic and attractive as gift books for younger primary children: *Down Down the Mountain* tells of Hetty and Hank of the Blue Ridge Mountains who raise a prize turnip that gives them their shining shoes. *Three Japanese Mice and Their Whiskers* is about Kogyo, Giko and Siko, three mice who lived in a famous Japanese picture, painted by the artist Korin long ago.

* * *

Rainbow Bridge, by Florence C. Means. Friendship Press, 1934. Cloth $1.50; paper 75 cents.
Friends in Nippon, by Dorothy F. McConnell. Friendship Press, 1934. Cloth 75 cents; paper 50 cents.
Yasu-Bo and Ishi-Ko: A Boy and Girl of Japan, by Phyllis A. Sowers. Thos. Y. Crowell Co., 1934. $1.50.
Pablo and Petra: A Boy and Girl of Mexico, by Melicent H. Lee. Thos. Y. Crowell Co., 1934. $1.50.
A Norwegian Family, by Marie Hamsun. J. B. Lippincott Co., 1934. $2.00.
The Green Friendly Book, by Mary Entwistle. Edinburgh House Press, 1934. 40 cents.
Kees and Kleintz, by M. King. Albert Whitman & Co., 1934. $2.00.
Children of Holland, by Kathryn Heisenfelt. Grosset & Dunlap, 1934. $1.00.
Down Down the Mountain, by Ellis Credle. Thos. Nelson & Sons, 1934. $2.00.
Three Japanese Mice and Their Whiskers, by Lois Lignell and Betz Princehorn. Farrar & Rhinehart, 1934. $1.50.

Major Moton Retires

At the conclusion of the present academic year Robert Russa Moton will lay down the responsibilities which he has borne since 1915 as principal of Tuskegee Institute, where he has proven a master builder on the foundations so well laid by Booker T. Washington.



The private life of Major Moton has been as simple as his public life has been complex. He was born in Virginia in 1867, graduated from Hampton Institute in 1890, and for the next twenty-six years served as commandant of the cadets at that institution—which is the reason for the military title which has clung so tenaciously to his name.

Since 1915 his office as principal of Tuskegee Institute has been almost incidental to his position as successor to Booker T. Washington in the esteem of multitudes of white people and many Negroes. In this capacity he has occupied a host of representative positions both in the North and the South.

Few men of any race have had a wider experience serving on boards and committees.

Major Moton has moved along with the years in stepping up the academic side of Tuskegee Institute to a college level and in taking a more aggressive attitude concerning the rights of his race. He has made his own position clear through his book *What the Negro Thinks*, and in the agitation for a Negro staff for the Veterans' Hospital at Tuskegee.

Heraldings

Whatever Is Necessary

A young woman who has spent three seasons in Student Summer Service describes her work in this fashion: "S.S.S. certainly is an experience. We expect to do anything that anyone else may not like or want to do. The requests are numerous and varied; take charge of services, sing, lead in prayer and express opinions on all subjects that they either do not approve of or are uncertain of. We serve as substitute husbands, or take care of children, are the washwoman, cook or doctor. We were even asked to stay with one lady because they were having disturbances in the family and she was afraid of her husband.

"Much excitement lies back of some of these things while some are more or less uninteresting. Every school, every home, every person is different and by the end of sixty days we really have a cross section of the life of the people of the district we serve. Anyone who likes people and problems finds the work most interesting. We only regret that our summers are limited and by the time we feel we can conduct a school we are not allowed to work any longer."

A Buddhist Gives Through Christian Hands

"Japan's biggest bicycle manufacturer, Mr. K. Okazaki, has decided to devote his entire fortune to the cause of social service. His own son was the immediate cause of this decision. Deeply impressed by the work of Nishida Tenko, a noted Buddhist social worker, young Mr. Okazaki left home and spent three years in the service of others, traveling over the country and doing all sorts of humble tasks for the poor without thought of remuneration.

"During this period he wore a band about his shoulders proclaiming his belief that the inheritance tax of Japan should be doubled. His family were deeply worried at first, but in the end the father was completely converted to the son's view. So the bicycle millionaire has placed one million yen at the disposal of a committee, to be applied to social-service projects, as a first instalment of the ten-million-yen-fortune he proposes to devote to the cause. The personnel of this committee is interesting: Nishida Tenko, Buddhist social worker; Col. Yamamuro, of the Salvation Army; Mr. Tokutomi, a Christian newspaper editor in Tokyo; and Dr. Kagawa, the well-known Christian social evangelist."—From *The New Outlook* (Toronto).

What One Girl Learned In Vacation School

At the conclusion of the Daily Vacation Bible School which he conducted in the United Church of LaGrange, Georgia, Robert M. Barksdale, a summer student worker, asked some of the older children to write on "What the Bible School Has Meant to Me."

From Christine Skelton, aged 15, he received the following: "Bible school has meant quite a lot to me this year. I did not know very much about the Bible when I started because I had never had the chance to study it like I did these past weeks. I also learned the seven essentials of Christian Worship and the seven kinds of prayer and what each meant. Prayer is one of the most important phases of a person's life. If you cannot pray you should learn how. God is behind every beautiful thing in the world. God's works are the most beautiful things that you will ever see. If you get out and study nature, and look at the beautiful side of things, it will help you to think of life more pleasantly and beautifully. Bible school has taught me to look on the best side of everything."

In a Southern Mill-town

One of the young men sent out by the Church Extension Boards for Student Summer Service gives the following analysis of conditions in the Southern industrial community where he worked: "One of the principal factors is the lack of education. The school system is corrupted by politics and social opinion countenances the lowest of standards. This is partly due to the necessity of many young people working in the mills because of large families, low wages, and irresponsibility or sickness of one or both parents.

"Another factor is the rising consciousness of the rights on the part of the working people, together with unionization, strikes, and NRA (or the New Deal as a whole). It leads them to make many mistakes and to seem kind of insolent but it is waking them up. Some of the attitudes are comparable to those of an adolescent person. Consequently, it needs a leader who does not criticize but, looking past their outward acts, sees the deeper needs of the community and can quietly meet those with a forward look of deep joy."

Deficiencies of Diet Injure Negro Health

"If the American Negro does not wish to sink to the level of the 70 millions of the Untouchables of India who have been debilitated by centuries of insufficient food, he will have to become diet conscious. The Negro death rate, infant mortality rate, tuberculosis, malaria and pneumonia rates are the highest in this country and a disgrace to us. It is inexcusable that eight times more Negro girls and eleven times more Negro boys than white yearly die of tuberculosis in New York City; that in the country at large, heart diseases are 50 per cent higher among colored than white and that rickets have become so common in Aframerica that one authority states that Negro children are, almost without exception, rachitic.

"It is the way we feed our children that prepares the soil for this preponderance of death and disease. Unless we feed them better in the future all other programs for the advancement of the Aframerican will fail. This useless slaughter of the innocents will automatically increase the inferiority of the Negro status. It is ironic and noteworthy that the Negro's bad health record dates from the Civil War.

"But a proper knowledge of food can greatly offset a low income. The emigrant Jew with as little money has a lower tuberculosis rate due to a slightly better diet. Without the accident of dark pigmentation, it is possible the Negro would have fared even worse. A dark skin, resulting from centuries of abundant sunlight, has a natural resistance to certain skin diseases. The Negro has also benefited by the law of the survival of the fittest which was active among slave cargoes; and finally, by the sexual selection encouraged by slave owners. A degenerative diet will, however, progressively impair these primary advantages." Mrs. Josephine Schuyler in *The Crisis*.

He's "Taking It"

A home missionary in Michigan writes: "Can we support a pastor? The whole prospect compares quite favorably with the prospect which Abraham of old must have faced as, 'he went out not knowing whither he went.' But what a whale of a success Abraham made.

"I somehow have the feeling that a lot of us nowadays are failing to meet with a 'whale of a success' because we keep too close to the home base. We are so afraid that we won't get what 'belongs to us' that we miss the joy of sharing so fully in what belongs to God.

"Tonight I journey to Camp Pigeon River some thirty miles from here, where I shall speak to a group of men on the subject, 'Can we take it?', using as my text Matthew 20:22, 'Are ye able.' I know there is real joy today as there ever has been in 'Adventuring for God.' That's what we are doing.

"I believe a lot of our little country situations could be saved and a deeper religious consciousness might be preserved through these trying times if we had a host of Christ followers ready to settle down and 'take it' for His sake. We have tried the 'play-boy' type of service of galloping around over a lot of territory, lending our cheering smiles, and leading 'pep songs,' trying to do something 'to people' or 'for people,' while we should be living 'with' people. Christ lived with His disciples, and the most successful ministers that I have ever known have been the 'living with' type."

A Remnant of the Frontier

L. W. Flenner, pastor at Grand View, Idaho, writes: "The Grand View Valley alone is approximately twenty miles long and from one to five miles wide, irrigated from the Bruneau and Snake Rivers. In this valley live between 450 and 500 people, mostly Protestant, but with a small number of Catholic. We are the only church serving this group, and this fact alone certainly justifies our existence here and also justifies the expenditure of home missionary money on the project.

"Going beyond our valley, I find that there is no church for 25 miles to the east and no regular services held within 50 miles. We go 50 miles to the west before finding an active church. To the north it is 25 miles, and to the south is uninhabited range for 200 miles. Of course it is not possible to serve all this larger territory, but we do have members living in some remote places, and these should be visited occasionally that they may feel they are not completely removed from contact with their church. All of which brings up the question of transportation and our ability to meet the cost of the same, for many of the roads are only dirt desert roads and extremely hard on a car."

* * *

Recent Publications

Commission on Missions

We Thank You! An enclosure leaflet. 4 pages.

Council for Social Action

50,000 Associates. An invitation from the Council.

This, That and the Other

The Generations Meet

Our cover picture was taken on the steps of the present home of Judge James E. Horton of Athens, Alabama, who is the only Alabama jurist thus far to render a favorable decision in the famous Scottsboro case. The child is his stepson.

The Negro telling the story is Otho Norris Fraser, whose mother was for many years a servant in the Hobbs family, of which Mrs. Horton was a member. He was born both a cripple and a slave. His master caused him to spend five years learning the cobbler's trade, and then turned over to him the shoe shop which he owned to manage without supervision. Each Saturday he would bring to his master the earnings of the week. The master would say, "Otho, you have done well, so I will give you some of this."

After the coming of freedom Mr. Fraser set up a small shop of his own on one of the main streets of Athens. Being of an independent turn of mind he did not join the church until he was over ninety years of age. Prior to his death at the age of ninety-nine years and ten months he was called "The wise Athenian." One of his grandchildren, Miss Phoebe L. Fraser, is secretary to Mr. Barnwell in the Atlanta office of the American Missionary Association, while a great-grandchild, Miss Joan M. Fraser, is a freshman in Talladega College.

Inter-racialism Both Ways

People are prone to ask for themselves favors which they are not always willing to extend to others. The Negro is commonly more willing to work with white people than he is to have white people share in jobs which he regards as his own. But from Lexington, Kentucky, comes an interesting illustration of two-way inter-racialism.

The old Chandler Normal School for many years conducted by the American Missionary Association is now used for church and community purposes. The pastor, W. J. King, describes the policy which was followed in making some recent alterations in the property: "We hire the person who, in our judgment, needs the work. We employ both colored and white men. This has had a fine effect on the leaders of the white community. We who insist that the white people hire some Negroes along with the whites should be willing to follow that rule too. The Street Railway let us choose men to take up an old bit of track after we asked for some old ties. They paid some money and gave us the wood. Both race groups worked on this job taking up and sawing the wood, together."

A Founder Honored

Miss Emily C. Prudden was a New England woman handicapped by deafness who went South at the age of fifty for thirty years of service during which she started fifteen schools, eight of them for white children and seven for colored. The only one of these institutions which has continued under the care of the American Missionary Association is Lincoln Academy, which Miss Prudden founded near Kings Mountain, North Carolina, in September of 1887. This fall the school unveiled a portrait of Miss Prudden which has been hung on the walls of the library by Mrs. Hope Petty of Bowling Green, South Carolina, one of her former pupils. On this occasion another pupil with whom she spent her last two years told the story of her life.

An Inter-board Exchange

By an agreement which became effective on January 1 the American Missionary Association turned over to the Church Extension Boards the responsibility for the two Union Japanese churches which it has been aiding in Salt Lake City and Ogden, Utah, while the Church Extension Boards transferred to the American Missionary Association all the work which it has been conducting for Negroes in the South, excepting the salary and expense of Rev. E. H. Phillips, extension worker located in New Orleans. This work consists of the activities formerly carried on by Mrs. Elinor Hithe Rush, the Negro workers in Student Summer Service and some aid in the conduct of pastors' conferences.

By this arrangement the American Missionary Association definitely retires from the field of work among Orientals, confining itself for the future to the four fields of Negroes in the South, Indians, Puerto Ricans and the Southern Highlanders. As far as the actual administration of the Japanese churches is concerned this transfer makes little difference, as Superintendent James F. Walker of the Inter-mountain District has been acting as advisor to them for some years.

Christmas Through the Year

Christmas lasts the year round in Inanda, writes **Miss Agnes Wood,** for the girls continually carry their sewing, knitting or crocheting in the fitted bags sent from America; holders and towels in the cooking rooms are everyday reminders of the donors; and in

the outstations little girls are wearing still the dresses from the United States that came to Inanda more than a year ago.

Santa Comes to Fisk University

This Christmas the General Education Board remembered Fisk University with the money with which to purchase the land for an athletic field and health demonstration center. This acquisition will extend the campus to the east and blot out many ugly little shacks. When the time comes that a gymnasium stands upon it not only the students at Fisk University and the Meharry Medical School but the five hundred families on the adjoining federal housing project will have a better opportunity for both health and wholesome enjoyment.

Carruth Memorial Hall

Elsewhere in this number will be found a picture of Miss Evelyn Fox and of Miss Isabel Maandig who has succeeded her as head of this Hall in Cagayan, Mindanao, P.I. During the past year it has served not only a small group of boarding students, but also in time of public calamity came to the rescue, as related by **Miss Florence L. Fox**, R. N. The Provincial High School building was burned to the ground. Beside temporary buildings on the school grounds, the three large public rooms in Carruth were rented and fitted up as classrooms. Miss Maandig's brother, who is principal of Cagayan Primary and Intermediate schools, boarded in the Hall with his wife, a Normal School graduate, who teaches the Carruth kindergarten. At Christmas these three and the boarders prepared the "King's Birthday Party" for their friends, with games, carols, stories, plays, a Christmas tree, and Santa Claus with a gift in his pack (brought from American churches) for each of the dormitory family.

Wenshan Celebrates

On January 3 and 4 the Wenshan School for Girls celebrated its eightieth anniversary with a program planned and carried out by Miss Nellie Walker. This school, as a boarding school, and for girls alone, was started at Ponasang—its present site—in 1864, and this date has been generally accepted as the date of its actual founding. But the mission believes its records should go back ten years to the time when girls first went to school in Foochow, although there were years when there were no girl students, and most of the time boys also attended these girls' schools.

A Tepoia Takes Two

At the close of a day of demonstration, when the women of the Dondi, West Africa, district showed what they had learned in the extension course given by **Miss Mary W. Hurlbut** and others, Dr. John Tucker said:—

"Now men, the women have shown what they have learned; they have done finely and these things are going to help your villages to advance. But how many does it take to carry a *tepoia?*" [This is a hammock in which people travel.]

That was all he needed to say. The men knew well enough that it takes two to carry the long pole, and that it was up to them to bear their share of the burden if they wanted things to advance.

"How aptly that fits our case right now," adds Miss Hurlbut. "You at home are carrying one end of the load and we on the field are carrying the other end. When either of us stops doing his share, the other one has to stop. Don't forget that the load we are carrying—the work out here—is walking up the hills. After the locusts had eaten everything out here, our regular quarterly collection was about $60.00—which means a lot when famine is around the corner."

Coles to Liberia

Samuel Coles has sailed for Africa. He left New York on the 20th of December. Instead of returning, however, to his American Board station at Galangue, Angola, West Africa, he is going to serve for a time in Liberia under the Trustees of the Booker T. Washington Institute.

The shift in the field of this Talladega graduate is due partly to the American Board's finding it necessary to curtail expenses in Angola, and partly to the need of the Liberia Institute for a man of such versatility as Mr. Coles has proved himself to be.

The Booker T. Washington Institute has its own Board of Trustees on which are representatives of the Phelps Stokes Fund, the American Colonization Society, the New York Colonization Society, and the Boston Colonization Society. It represents the interest of these organizations in the education of the members of the black race who have returned from America to Africa.

At present the Institute consists of an old school house, one dwelling place, a shop, and 51 boys. Samuel Coles will have the task of erecting the buildings for a new plant—including two dormitories, three residences for missionaries, and a water system. The buildings will be of brick and tile made in the shop of the Institute under Mr. Coles' direction.

Our friend also will be able to do not a little on general agricultural as well as industrial lines as he did at Galangue under the American Board. He will himself do some actual farming on the farm connected with the school. He knows how to get right down in the dirt, and is able by personal example to show the natives the dignity of labor.

Mr. Coles will be in Liberia

until the fall of 1937, when it is hoped he can return to Galangue under the American Board. Mrs. Coles, who at present is at King's Mountain, North Carolina, will take their youngest and join Mr. Coles in the spring.

The Trustees of the Booker T. Washington Institute are looking for an American to serve as Dean of the Institute.

Dr. Clifford Manshardt

who was asked by the trustees of the Sir Dorabji Tata bequest to make a report on how the Trust could spend its funds in the most effective manner, and then was requested to put his plans into operation, has been wrestling with a new set of problems in addition to his Nagpada Neighborhood House work. He has been shaping up plans for establishing a graduate teachers' training college for women—one of the major educational needs of Western India. As his neighborhood House public health program has been handicapped by lack of trained public health workers, he discussed the situation with medical friends and with other members of the Bombay Presidency Infant Welfare Society and plans were drawn up for the establishment of a Presidency school for the training of public health workers. They planned to start building operations in November. The Managing Committee of the Bombay District Benevolent Society has asked the Neighborhood House to take over complete management of their home for the aged and helpless poor, half a block from the House.

An Indian at Pleasant Hill

Last winter we reported the death of Rev. Mark Robinson, the Indian assistant to Paul Leeds at Kinder, Louisiana. This fall one of his daughters entered Pleasant Hill Academy. A teacher writes concerning her: "She is trying very hard to speak English more fluently and also to learn music. Before coming to the Academy she was so interested in playing the piano that she had read and studied every book on music that she could find. Before beginning her formal lessons she knew all the notes on the piano and could read simple music. It is a joy to work with one who is so anxious to 'make music' as she expresses it."

At Chilesso, West Africa

The Medical Association of Protestant Missions in Angola was sponsored by the American Board station, Chilesso, and organized during the week of clinic that followed the public opening of Dr. Cushman's hospital, which had been completed and in use for a year. The old dispensary was torn down and the materials used for a little house for her near the hospital, as she had lived too far away, she felt, for efficient supervision. She expected to move in on Christmas or New Year's Day.

Silliman Bible School

In Dumaguete, Philippine Islands, Rev. James McKinley, Principal, has an enrollment this year of forty-three. Only four are not high school graduates; three are high school valedictorians. Eight young ladies are in the Deaconess course. Students are conducting Sunday schools and worship centers in six nearby centers, one of them the Provincial Jail. Many in their audiences could not or would not attend any services did not these students make a place in their busy lives for this work.

Progress in Turkey

The Turkish Conservatory is to set to harmony according to Western methods, some of the Turkish folk songs. The Grand National Assembly has granted to women the right to vote in legislative elections and to become candidates for election as deputies to the Assembly. It has also passed a law abolishing all titles which indicate class distinctions, such as pasha, effendi, agha, hodja, hadji. The Mosque of St. Sophia has been closed to the public in order to transform it into a Museum of Byzantine Art.

Minnesota Hall, Anatolia College

Anatolia College

Students and faculty are beaming with new enthusiasm, for they have moved from the cheap barracks and plastered casino which housed the old college into the simple but dignified buildings of the new plant. Friends with faith in the task have made these buildings possible unencumbered with debt, though plans had to be severely cut to correspond with the fall of the dollar, some rooms remaining unfinished, and new classroom and laboratory equipment left for the future. Thus writes **President Ernest W. Riggs.** The college has been selected as one of the centers for the establishment of an International Relations Club, which has been receiving installments of the books from the Carnegie Foundation.

Library and Reading Room

Medical Training, South Africa

The South African Government, in the persons of the Right Honorable J. H. Hofmeyer, Minister of Health and Education, and Sir Edward Thornton, Secretary of Public Health, has decided to establish and carry on a Native Medical Service for the Union of South Africa, writes **Dr. James B. McCord** of Durban. The active units in this service are to be Native men with a good medical training, directed, employed, and paid by the Government. The South African Native College has been asked to undertake the training of these young men, in coöperation with the American Board Mission Hospital in Durban and other hospitals for Native patients. The scheme is almost identical with that of Dr. McCord's in his paper before the Durban Medical Society seventeen years ago.

Some Chinese Evangelists

in the Tunghsien area: Rev. Tien Chin Hsien has five churches in his district, considers prayer and Bible study meetings in the homes of Christians absolutely essential, has a radio and phonograph which helps these meetings, giving the direct Gospel message before and after these novelties.

Rev. Tsao Wen Te is blind and itinerating is difficult but he does it. He is full of music and uses attractive native airs for the hymns of the church. He maintains three Thousand Character classes, one of which has resulted in a regular girls' school, the teacher's salary secured by tuition and by friends in that village.

Rev. Liu Tze Ming fathers four churches; his home is in a unique center—a railway junction with extensive locomotive works, where swirls a mighty stream of the most degraded men, and moves a current of able men of mechanical genius or marked power as leaders. The pastor has attracted some of the soldiers quartered there to the church and to sympathetic coöperation in the friendly service for the throng on the streets.

Though no longer on the budget, Rev. Tsao Wen Hsuan is not a whit less one of the achieving group of evangelists. Now standing wholly alone and in the midst of exceptionally trying responsibility, he meets the hard conditions successfully. His oldest daughter graduated from Bridgman Academy with honors in 1934. Rev. Chang Hua Tien is pastor at Fragrant River and supervises two other churches. Rev. Hsu Pi Ting has four churches under his care and gives first place to personal work, especially with non-Christians. **Rev. William B. Stelle,** now emeritus but still residing in Tunghsien, has written of these men.

An Average Village Home

in Hopei Province, China, had no direct connection with Christianity yet did have a father who yearned for a school for the young girls of his family and the immediate neighborhood. He heard that a Christian young woman would teach the condensed system for beginners free for a brief period, gave her the best room in the house and thus knowingly opened the door of his family citadel to throngs of fellow villagers and children.

He heard from the teacher that a missionary and wife [Rev. and Mrs. William B. Stelle] were dwelling for a week in a neighboring village. He explored by attending his first church service, was pleased and invited the missionaries to his home for a week. For seven days his home was the gate to "The Century of Progress." Real friendships were formed. The elder brother, famous as a Buddhist devotee, who for forty years had suffered from skin disease, doffed his Buddhist head dress and was treated for weeks in the Tunghsien hospital. So also a twenty-year-old tubercular nephew.

A Monument of Gratitude

has been erected within one of the gates at Tunghsien. It was given in remembrance of the refuge maintained there for a month during the Japanese attack in 1933 [see pages 248 in the August, and 375 in the November, 1933 HERALDS] when 20,000 women and children were sheltered, nursing mothers fed, and 400 tons of grain distributed to the villages. Upon the marble are engraved 96 names of Christian helpers and 114 names of thankfully appreciative villages.

The Circus Parade Helped

In common with a number of other Southern cities, Charleston, South Carolina, has a zoo which her colored citizens are not encouraged to visit. Fortunately racial discriminations do not extend to sidewalks, and the curbstone is free to all. When a circus came to town the children of Avery Institute had a great time watching the parade, and seeing the animals which previously they had known only on the pages of the picture book.

Children's Shows

have recently been held in the Inanda area in Natal, Africa. Many of the children in the distant outstations never have a chance to go to school. To encourage them to do something with what they have, **Miss Adora Wood** has given small prizes for the best things in the line of handicrafts. The little girls capably make grass mats and brooms; the boys have done good and useful woodcarving and have modeled really artistic animals in clay. The herder boys make little flutes out of short lengths of bamboo, and play their own tunes very well. A flute contest was held, the flutes being

judged according to their tone and the variety of notes that could be played on them.

Wanted—Communion Sets

"I could use in my district a number of Communion Sets," writes Rev. Ralph Abraham of Groutville, Natal, "either the old style or the individual cups, if there are churches which have discarded old sets for new and are willing to give away their old ones. I have a few times administered communion from a vessel bearing a whiskey or beer advertisement on its side!" Mr. Harvey L. Meeken, 14 Beacon Street, Boston, would be glad to hear from any church willing to send its old set to Mr. Abraham.

The Germans Give

"Today I received a check from Pilgrim Church of Odessa, Washington, which is one of our two German congregations near that city. It has 175 members, most of whom are farmers who have had nothing but crop failures for the last three or four years. This fall they had a fairly good crop, and so sent in a check for $525, which shows that when our German churches *can* give they *want* to give. They have not lost the art." From Herman Obenhaus, director of Foreign Speaking Churches for the Church Extension Boards.

An Endowment Fund for Yenching

of a million dollars—to be raised in China has been undertaken, according to a recent letter of **President J. Leighton Stewart.** It has won endorsement from all classes of society, notably former students, leaders of national prominence, and editorial writers, being featured in the daily press all over China. The moral value of having the need and expectation of Chinese support thus widely publicized has been great.

The Rescued Stamm Baby

Helen Priscilla Stamm (in front basket) three-months-old daughter of Rev. and Mrs. John Stamm of the China Inland Mission, who were murdered by brigands early in December. Dr. O. K. Lo (at extreme left) brought the baby and his own small child (who is in rear basket) out of Anhwei Province. The hatless man in the rear, Dr. George O. Birch, Canadian missionary, helped Dr. Lo rescue Helen. At right is Dr. Robert E. Price, head of the Wuhu Hospital to which the baby is being carried. The photo was taken December 21.

Such a sum could not be raised in time to aid the budget for the current college year, for the idea was new, the personnel and technique had to be developed, and economic conditions have been growing worse.

Harwood Bible School, Fenchow

Things are going famously there, writes **Miss Mary L. McClure.** Principal Wang Ching Wen has a rare gift for cultivating group spirit. A new class of sixteen, all junior middle school graduates, were taken in during the fall into the men's department. Last spring student aid was done away with, and wool work was made the basis of the self-help department in the women's school.

Bus-ing in China

Undependable. Confiscation of buses for transportation of troops engaged in bandit suppression in another part of the province stopped bus service between Lintsing and Tehsien for a month. Ticket sellers and drivers pay little attention to the advertised time of trips.

Dangerous. Passengers, drivers and conductors smoke carelessly in these oil-soaked buses with aisles packed high with inflammable material. On one of Rev. Lewis Gilbert's trips one man even leaned over an open gasoline tin with his lighted cigarette! Hence, as Mr. Gilbert and other missionaries in Tehsien have to travel over rough roads for sixty miles to get to the Lintsing field, his recently arrived car makes that fieldwork much less exacting and gives the Lintsing friends more of the continual help they need, the moral courage for which they depend on the missionary more than for anything else.

Personals

Fred Field Goodsell, D.D., Executive Vice-President of the American Board, sails January 27 for India where he will remain from February 13 to April 3, visiting the Marathi Mission, the Madura Mission and the Ceylon Mission. He expects to visit the East Africa Mission, April 20–30, the West Africa Mission, May 1–21, and the South Africa Mission during the month of June. He will spend the month of August in the Near East Mission, returning to Boston about September 15. Conditions under which American Board missionaries are living and working are changing rapidly. Dr. Goodsell wishes to take the measure of the obstacles they have to overcome; to interpret to them conditions and trends in American life today and the thought and life of church folk who stand back of the work of the American Board. He wishes to meet many of the Christian national leaders, to take to them and the missionaries a fresh vital sense of the worldwide fellowship of all who believe in the power of the ever-living Christ.

Dr. Wynn C. Fairfield, who was made full Secretary in the Foreign Department of the American Board at its annual meeting last June, left December 22 for seven months of work in China and Japan. As Chairman of the Rural Missions Coöperating Committee in which fifteen of the leading foreign mission boards of North America join, he will confer in Tokyo, Japan, with the Rural Work Commission of the National Christian Council of that country. The two bodies hope to make plans for founding at least one center of work which will give a comprehensive approach to rural life and furnish a training center for Christian Japanese rural workers. He will visit the four union universities in China and the union hospital, in all of which the Board has a share, and of four of which he is trustee. He will attend the seventy-fifth anniversary of the beginning of American Board work in North China, visit Taiku in Shansi where he served as missionary for eighteen years, and take a trip to the new National Christian Rural Center in Lichuan, Kiangsi where recent college graduates are carrying on a piece of rural reconstruction. He will be in close contact with secretaries from other boards of foreign missions, looking toward closer coöperation between the denominations in China.

Wakuyama San at Left—The Farewell Meeting

John Scholte Nollen, LL.D., Ph.D., is, as everyone knows, President of Grinnell College, and the error in Rev. George E. Mitchell's article was not made by Mr. Mitchell of course. He used no proper names in his original account; the person who prepared his manuscript for the printer, inserted proper names, and had had so much to do with Oberlin material that "Wilkins" slipped from the subconscious mind to the point of a pencil, "unbeknownst."

Mr. Adkins

Rev. and Mrs. Leslie J. Adkins arrived in January from Antioch, Syria, after a stay in England, since Mr. Adkins is an Englishman, born in Sulgrave, and with a B.A. from Cambridge University. He took his theological course in America, at Hartford, and went to Turkey immediately after graduation in 1924. Mrs. Adkins was Edith Sanderson, a California girl and graduate of the University of California. She also served a term in Turkey under the American Board before her marriage and their transfer to Syria.

Kiso Wakuyama San, Principal of Glory Kindergarten Training School in Kobe, Japan, has retired after forty-three years of loyal service in the school. On the occasion of her receiving an honor, a gold cup, from the Governor of Hyogo the Missionary Herald had an article about this efficient worker in its issue of February, 1931. She is a highborn lady, her father a Samurai of the Samurais, her mother even higher in rank.

Rev. Judson L. Cross, Regional Secretary for New England of the Commission on Missions, accepts the call to the presidency of Tougaloo College.

D. Brewer Eddy, D.D., arrived on the Coast in January after a seven-month absence, traveling with his brother Sherwood to study conditions in Europe and to work with students in the Far East.

Miss Agnes Fenenga of Mardin, Turkey, is teaching in the American High School for Girls in Aleppo, Syria. As her language is Arabic, not Armenian, she is especially useful where there are so many Arabic speaking refugees; moreover, ninety-five per cent of the Arabic speaking church members are from Mardin, and are most eager to have her visit them in their homes.

Mr. Shepherd

Rev. George W. Shepherd of the Shaowu Mission of the American Board also arrived in January. He has been Executive Secretary of the Kiangsi Christian Rural Service Union, of which Madame Chiang Kai-Shek is President. With him works a team of seventeen volunteers from Christian universities and training schools in China who are taking scientific research and the best approved methods of rural betterment right to the homes of the farmers. Our readers will remember Sherwood Eddy's description of this devoted band—which he visited—that appeared on page 520 of the December HERALD.

Evelyn Fox at left in rear, Isabel Maandig facing her

Miss Isabel Maandig, long the assistant at Carruth Memorial Hall in Cagayan, Mindanao, P. I., was placed in charge of it after the withdrawal for financial reasons, of Miss Evelyn Fox. When a school girl, she was attracted to Protestantism by the preaching of Dr. Laubach and Mr. Woodward and entered the first class of the Women's Bible Training School in 1920, giving up a promising outlook as public school teacher, to study. After graduation she became the assistant teacher under Evelyn Fox and also studied in the high school.

K. Robert Brueckner, head of the industrial department, Amanzimtoti Institute, Adams, Natal, went back to Africa after his recent furlough with a Ph.D. from Columbia University. John Adam Reuling, Dean of Men in the Institute, and Mrs. Reuling returned after their brief furlough, each with a Master's degree. Z. K. Mathews, Head Master of the high school of the Institute, obtained his Master's degree at Yale last June, and is studying for his doctorate in London.

Dr. and Mrs. Vincent E. Wagner of the North China Mission, who came to America last July, are making their home in San Jose, California. Dr. Wagner is planning to engage in private practice.

Miss Helen R. Haight, R.N. has been transferred from Talas, Turkey, to the Green Memorial Hospital, Manepay, Ceylon.

Miss Martha Stacy, formerly a missionary to Japan from the Christian churches, is now serving with the American Missionary Association in charge of the kindergarten of the Lincoln Normal School at Marion, Alabama.

Mr. Raymond F. White, formerly of International College, Izmir, Turkey, and Mrs. White are taking graduate courses at Kansas State College; Dorothy Blatter, formerly of Merzifon, Turkey is taking courses in the Kirkland Art School, Denver, Colorado; and T. Scott Mendenhall, formerly of the American College, Tarsus, Turkey, is studying at Columbia University for his Master's degree.

Rev. Dean R. Wickes, returning to America from the North China Mission, will spend the year working on a biographical project in the Chinese Department of the Library of Congress, of which Arthur W. Hummel, formerly a missionary in China of the American Board, is director. Two Chinese, one Japanese and three Westerners are at work on these biographies of outstanding Chinese.

Intercessory Prayer for February

Remember Race Relations Day, Sunday, February 10.

Pray for the Negro-Americans: that they may be "ceaselessly on guard against the loss of spiritual integrity" and may with patience and assurance win their rightful place in our national life.

Pray for all who, individually or collectively in America and in Africa, are in the practical task of bringing the white and the Negro branches of the human family together in conference and coöperation.

Pray for the various A.M.A. institutions named in this number: that their presidents, faculties and students may experience a revived sense of mission under God for producing the intelligence, character and spirit required for a New Day in Race Relations.

Pray for the new Native Medical Service for the Union of South Africa: especially for the young native Africans in training for leadership in the Service.

Pray for Samuel Coles of Talladega and Galangue as he begins his new work in Liberia: that he may be kept humble and patient yet persistent; clean, strong and truly constructive in the spiritual as well as in the material spheres of his work.

Pray that God may use mightily those four Chinese evangelists named by William Stelle in this issue of the HERALD.

Pray for Senorita Maandig and her heavy educational task at Cagayan de Misamis, P. I.

Pray for the lepers of India and Hawaii.

Pray for Mrs. Mary D. White: that as she travels extensively for the American Missionary Association and the Church Extension Boards she may find her spirit growing in fellowship with the Master, and that she may bring cheer and courage, hope and love to countless ones who look to her for help.

Pray for Secretaries Goodsell and Fairfield on their missions abroad.

NOTE: Please search these pages for any light desired on the suggested subjects of prayer.

In Memoriam

Hermon Eldredge

Varied were the capacities in which Hermon Eldredge served his fellow men and his church. He was born at East Springfield, Pennsylvania, on July 7, 1866, was educated at a military school at Mercer, Pennsylvania, and for a number of years was engaged in business in the city of Erie.

Although he never permitted himself to receive full ordination to the ministry, the last twenty-four years of his life were spent in religious work of various sorts. From 1909 until 1911 he was secretary of the Pennsylvania State Sabbath School Association, in the latter year becoming director of religious work in the Erie Y.M.C.A. and also secretary of the Men's Interchurch Federation of Erie. Aside from the months in war service, he continued in the latter position until 1923. During 1917 and 1918 he served with the Y.M.C.A. at Camp Niagara, New York and at Camp Upton, Long Island, as director of religious activities.

His official activities with the Christian Church began in 1916, when he was elected secretary of religious education in connection with the Forward Movement. On January 1, 1923 he became full-time Editor and Young People's Secretary of the Department of Christian Education, moving his office to Dayton a year later. With changing conditions his duties at Dayton became so various that it was quite difficult to describe his official status. He edited a variety of Sunday school publications and several quarterlies including the *Town and Country* quarterly issued by the Pilgrim Press. One of his specialties was the correlation of material concerning the missionary interests of our churches with the regular Sunday School material. For a hobby he searched for new light on the life of Abraham Lincoln.

Hermon Eldredge was a man of deep enthusiasms and abiding friendships. His inter-denominational activities had given him a host of friends in other religious groups. An associate writes: "One of the greatest of the many good things which should and will be said of him is his unfailing and enthusiastic support of the missionary enterprise. He believed in it, and he lived it."

He leaves a widow, a son and three daughters, the best known of whom is Miss Lucy Eldredge, who is associated with Harry Stock in the Young Peoples' Department of the Education Society.

Mrs. William Schauffler Dodd

"Laughing, laughing, may you grow old," said the Turkish soldiers to Mrs. Dodd as she went about the hospitals in Konia during the War, and former president Adams of Constantinople College speaks of her singing through the corridors of that building when she last visited it.

"Such a wise, loving mother and mother-in-law," writes of her one of her daughters-by-marriage, formerly Betty Cairns of the American Board. "She never thwarted her children's development, but trusted them to work out their own lives and interests, built on that sure foundation that she and Father had laid for them in their early years. Her beautiful life with Father is one of the most precious possessions that her children have inherited. They set a high standard for married life, and it is a continual source of inspiration to her sons and daughters as they establish homes."

Mary Louise Carter daughter of Peter and Mary Louise Carter, was born in New York City on March 21, 1863. She was graduated from the Normal College there, was married June 24, 1886 and sailed with her husband a month later for Turkey under the auspices of the American Board.

She had been organist and Dr. Dodd precentor in a Sunday school in the Negro slums of that time. It was a tradition of the school that organist and precentor should marry.

Dr. Dodd established and built up two valued centers of healing, one at Talas, the other at Konia, where he was at the beginning of the War, cared for the refugee Christians deported towards Syria and Arabia, and did much for the many British prisoners held in Konia. After the war he joined the relief commission of 1919, opened centers of orphan and refugee relief, then returned to his medical work in Konia, the Near East Relief aiding in re-equipping his hospital. In 1924 he and his wife retired, and four years later he died.

Mrs. Dodd adjusted herself to life in America in a wonderful way, though so much of her heart was in Turkey. She never harped on the "good old days," but entered into new interests with almost the joy and enthusiasm of youth, became a vital part of the life of her church in Bloom-

field, New Jersey, and was of service in it to the last.

Three of her sons are connected with missions: Dr. Edward M. Dodd, Medical Secretary of the Presbyterian Board; Dr. Wilson F. Dodd, American Board physician in Aintab, Turkey; Dr. Stuart C. Dodd, professor in Beirut University in Syria.

Lucy H. Dana

Miss Lucy H. Dana, a retired worker of the American Missionary Association died on November 29, 1934 in Los Angeles, California. The following tribute to Miss Dana was written by Miss Bertha D. Hodges, who was principal of the Moorhead School at the time when Miss Dana taught in the school.

"Miss Dana passed the last eighteen years of her active service as a teacher in the school in Moorhead, Mississippi, formerly an A. M. A. school. She came there from another A. M. A. school in Meridian, Mississippi, where she had taught in the grades.

"She felt in those last years that Moorhead, or at least the school, was her home, and gave the rich treasures of her mind and spirit to the work. I am sure that the teachers who worked with her felt it was good to have known her.

"I do not think a child remained for any length of time in her schoolroom without feeling her influence. Mothers, who had been former pupils, would often come back, in their turn, to place children in school, happy that they were to be in Miss Dana's room. There are many mothers and teachers in Mississippi today who are doing good work because they received an inspiration from her.

"Many of her old pupils returned to Moorhead while I was there, and paid tribute to her influence. Among them was Mr. McDowell, our missionary to Africa. He had been in her room in Meridian, Mississippi."

Mrs. Inez Beverly Prosser

"Some are born with titles and some have degrees thrust upon them. She earned hers." Such was the comment of *The Tougaloo News* on Mrs. Prosser.

Inez Beverly was born in the little town of San Marcos in southern Texas in 1896 as the second oldest in a family of eleven children. She attended the public schools of Yoakum and Corpus Christi and secured her teacher's certificate from the Prairie View Normal School at the age of seventeen. During the remainder of her life she alternated between teaching and studying. From her first position with the Manor Texas Industrial School she went to the Austin school system, beginning in the grades but later teaching in the high school. Seven years ago she entered the service of the American Missionary Association as a teacher in Tillotson College in Austin for three years, and then transferred to Tougaloo College, where last year she was Registrar and Assistant Professor of Education.

While attending the Sam Houston summer normal in 1914 she became acquainted with Mr. A. Rufus Prosser, whom she married in 1916.

Meanwhile her quest of knowledge never ceased. She studied at Sam Houston College in Austin from 1921 until she received her bachelor's degree in 1925. By working for four summers at the University of Colorado she earned her master's degree in 1927. She spent the summer of 1931 at Harvard, and the academic year of 1931–32 at the University of Cincinnati, which awarded to her the degree of bachelor of philosophy in 1933.

Her death on September 5 was the result of an auto accident which occurred on August 28.

Concerning Mrs. Prosser former president William T. Holmes wrote: "As a regular contributor to the *Educational Journal* and as a teacher of teachers Dr. Prosser was helping to hold standards high and to maintain the instruction in the Negro schools of the state at a level which must needs command respect and admiration."

Luis Aponte

Luis Aponte grew up in our church in Fajardo, Puerto Rico, where he graduated from high school. After spending one year in the University of Puerto Rico he took the three year course at the Evangelical Seminary of Puerto Rico, where he graduated last May. At that time he was appointed to the church at Yahuecas to finish out the year.

On November 26 he went out to the beach with some of his young people. When one of the girls got into danger he went to her rescue. He succeeded in saving her, but lost his own life. He was helping a younger sister in school, who hopes to attend Blanche Kellogg Institute.

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ALBERT W. PALMER
President
5757 University Avenue
Chicago

The Chronicle

FURLOUGHS AUTHORIZED

December 11. Rev. and Mrs. William Sage Woolworth, Jr., of the Near East Mission, beginning in the summer of 1935.

December 11. Rev. and Mrs. Loy L. Long of the Marathi Mission, beginning in December 1934 instead

of in the spring of 1935 as previously authorized.

* * *

SAILED FOR THE FIELD

December 28. From San Francisco, Rev. Wynn C. Fairfield, D.D. for a visit to the Far East.

* * *

ARRIVALS FROM THE FIELD

December 2. In New York, Dr. and Mrs. William T. Lawrence of Mt. Silinda, East Africa.

* * *

BIRTHS

October 17. At Galangue, West Africa, to Dr. and Mrs. Aaron M. McMillan, a daughter, Helen Kasova.

November 27. At Honolulu, T.H., a son, Ronald Albert, to Rev. and Mrs. George C. Lockwood, formerly of the Micronesia Mission.

* * *

DEATHS

November 26. At Fajardo, Puerto Rico, Rev. Luis Aponta, pastor of the church at Fajardo.

November 29. In Los Angeles, Miss Lucy H. Dana, a retired teacher of the American Missionary Association.

December 31. At Claremont, California, Mrs. Alfred C. Wright, member of the Mexico Mission 1886–1928.

January 3. At Dayton, Ohio, Hermon E. Eldredge, editor of publications for the Christian Publishing Association, and editorial associate on *Advance*, representing the Christian churches.

January 5. At Wakefield, Mass., Miss Agnes McC. Lord, missionary in Turkey 1881–1893, 1898–1905.

January 9. At Claremont, California, Rev. Edward B. Haskell, missionary in Bulgaria 1891–1934.

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The Pilgrim Memorial Fund is a permanent foundation, held in trust by the corporation for the National Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1933, $4,996,341.

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An average of over 65 each calendar day!

If you had brought *your* girl on horseback ten miles and had to take her home without adequate medical attention,

How would ***you feel*** ?

What can three doctors do for so many?

What about over-working doctors?

What about treating patients superficially?

Who should say "No?" The doctors say they can't, because the patients are at their door.

If this hammock contained *your* boy and you had to carry him home without seeing the doctor,—

What would ***you think*** ?

What about this record for 1934 ?

Number of beds	50
Resident doctors	3
American nurse	1
Native nurses	8
Nurses in training	18
In patients	1,314
Hospital days	12,306
Clinic patients	24,125
Operations	194
Maternity patients	108
X-ray pictures	139
Laboratory tests	4,305
Dressings	3,505

An additional doctor and nurse will be employed just as soon as $2,000 may be had annually. $50,000 would endow such service forever. One person could do it, or 50 people at $1,000 each, or 500 people at $100 each, or 5,000 people at $10 each, or 50,000 people at $1.00 each.

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